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THE CHALLENGE OF THE PRESENT SITUATION

WEDNESDAY, APRIL 26

A THOUGHT FOR THE OPENING DAY

Jesus himself drew near and went with them. Luke 24:15.

Enriching fellowship, inspiring singing, stirring addresses, overwhelming revelations of need, challenging programs of work—all these await us. But these are not enough. How disappointing, how transitory, how inadequate all these will be unless men here come into new and fresh and vitalizing fellowship with Jesus Christ. The supreme issue of the National Missionary Congress is that He shall be the great living Reality of these days and that all who attend may be yielded to his mastery.

A PRAYER

Eternal, Holy, Almighty, whose name is Love: We are met in solemn company to see thy face, and in spirit and truth to worship thy name. We come in deep humility, since Thou art so high and exalted, and because Thou beholdest the proud afar off. We come in tender penitence, for the contrite heart is thy only dwelling. We come in the name and spirit of Jesus to make our wills one with thine; to abandon our lonely and selfish walk for solemn communion with Thee; to put an end to sin by welcoming to our hearts thy holy presence. Deeper than we have known, enter, Thou maker of our souls; clearer than we have ever seen, dawn thy glory on our sight. Light the flame upon the altar, call forth the incense of prayer, waken the song of praise, and manifest Thyself to all. Amen.

W. E. Orchard.

LET US PRAY

That the committees having charge of the local arrangements may be richly blessed in their service.

That those who lead the worship of the Congress may be under the control of the Holy Spirit.

That God may guide, inspire and give needed strength to the presiding officer, to the speakers, and all others having to do with the direction of the Congress, that nothing essential to its power and effectiveness may be overlooked.

THE SPIRIT AND PURPOSE OF THE CONGRESS

James M. Speers

Without taking time to make any formal statement of the purpose of this Congress, let me convey to you as far as that may be possible my own thought of that purpose, as well as the spirit and purpose of our whole Movement, through the consideration of the passage of Scripture which I have selected for this opening service, which will be found in Jeremiah 1:4-10.

4. Then the word of the Lord came unto me saying,

5. Before I formed thee in the belly I knew thee and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth.

10. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build, and to plant.

The introductory verses in this passage are a few among the many in Scripture which speak to us of God's intimate knowledge of and definite plans for the lives of his children.

These words were addressed to Jeremiah, but surely no one can doubt that God's knowledge of each one of us is just as intimate as was his knowledge of Jeremiah and that his plan for our lives is just as definite as was his plan for the life of the grand old prophet. I take it he was just a plain man like the most of us here gathered, but with a mind and heart peculiarly susceptible to the influences of God's Spirit.

I wish we might fully realize the great truth taught in these verses, both because of the inspiration and encouragement which it brings and because of the heavier obligation and responsibility which it lays upon us, viz., that God had a thought for each one of us, as He had for Jeremiah, away back before we were born, and that God had a plan for our lives, as He had for the life of Jeremiah, a plan including many details. It is, I believe, a very definite plan as to what you and I should be and do in our lives.

I hope, I believe, it included more for me than that I should conduct a dry-goods business, that you should hold a government position, be a lawyer, a physician, a real estate broker, or any other kind of professional or business man. However important these things may be, we realize, I am sure, that they would be too trifling in themselves to form a life purpose.

Can you doubt for a moment that the supreme feature and purpose of the plan for your life and mine, transcending all the other features and toward the fulfilling of which all the rest were to contribute, was that you and I should each in our own place, within the sphere of our individual opportunity and ability, be like Jeremiah, prophets of God? That entirely accords with other Scripture. Jesus said, "Ye shall be my witnesses." "As the father sent me into the world, even so send I you." Paul called us "Ambassadors for Christ."

What is a prophet? Perhaps we have been thinking of him only as one who foretells future events. He may or may not do that. He is more than that. He is one who speaks for or on behalf of God. The prophet's great function is to make known

the character and will of God to men. He is a declarer of something of which he is himself well assured. Of necessity he must be intimately acquainted with God.

During the weeks and months that have passed, through the conventions and otherwise, like Jeremiah we men have had a vision, a vision of world needs and conditions, a vision of the sin and sorrow and suffering of the world, which Jesus Christ alone can cure. We have had, too, a vision of the great need for the regenerating influence of the Gospel in our own land, and along with this there has come a broader vision than ever before of our obligation as followers of the Christ toward all this need. We have seen in a new way that Christ is depending upon us to make known God's character and will, to release his Gospel and let it do its mighty, saving, healing work in the world.

Perhaps the thought of attempting to fill such a place, to carry such a responsibility, makes you shudder as it did Jeremiah. Thank God if it does, but do not stop there, for Jeremiah, conscious of his own littleness and weakness, was just in the very condition of mind which made it possible for God to use him and that may be equally true of you and me.

My friends, if any of us through pride in our own ability ever fail to realize, or having realized, ever lose consciousness of the fact that it is God's power that we are working with, his power that we are permitted to use—that it is God's power and that alone which makes us strong, God will have to cast us aside until we come into the condition of mind in which we here find Jeremiah.

Timidity resulting from humility, consciousness of our own weakness, then, is the best preparation for service.

Now note how God deals with Jeremiah's fears and let God speak to our hearts through his message to Jeremiah.

7. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8. "Be not afraid of their faces: for I am with thee to deliver thee," saith the Lord.

He does not blame nor reprimand him, you see, for his fears but very graciously explains to him why there was no need for him to fear. He shows him the other side of the picture—so to speak—the God side.

Can you think of anything more inspiring or encouraging to anyone who would undertake service than those words, or anything in any way comparable to that assurance for the exorcism of fear? We only need to remember when we undertake any service for God that it is God's errand we are on; that it is his message we are carrying and that He has promised to be with us; therefore there is no need to fear.

My friends, when we think of the dignity of our calling, "Ambassadors for Christ," "Copartners with God," "Coworkers with Him," we have a right to hold up our heads and look the whole world serenely in the face. Humble we must be when we think of our own littleness and unworthiness, but confident and courageous and glad when we think of the high honor God has placed upon us.

But now that Jeremiah had been instructed and had received his commission, there was something more necessary before he was ready for service.

9. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth.

10. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build, and to plant.

Never in the history of this world has any generation of men faced a time when so much had already been plucked up and broken down, when so much that had stood for ages in the way of the proclamation of the Gospel and the progress of Chris-

tianity with all that it stands for had been leveled down and overthrown, not only in Asia and Europe, but in our own great continents North and South. Surely never in all history has any generation of men faced such opportunities to build and to plant—to rear the city of God—to promote the kingdom of righteousness and peace and good will through making known the love of the Father and his great salvation to men.

And upon the men of this nation, which has been spared from the scourge of war and privileged to live amidst peace and plenty, God has assuredly laid in a very special manner the obligation and privilege of carrying forward this blessed work. And how are we who are called forth and commissioned to be fitted for so high a task? Just as Jeremiah was. "Jehovah put forth his hand and touched my mouth," Jeremiah says.

If you and I are ever to accomplish anything for God we, too, must have that touch; we must be connected with, joined to, grafted into, become part of that power. And that can only be brought about by giving God the opportunity to touch our lives daily and constantly through quiet communion with Him in the study of his Word and by prayer. When we thus get alone with God, by the touch of his Spirit we have our vision clarified; our love deepened; our zeal quickened; our faith strengthened; our wills energized; our consciousness of his companionship made real; we become filled with his power; and the results of such contact with God are never uncertain. Men who have received the touch of God touch other lives with power, with healing, with new hope, with inspiration. And we may all have that touch.

Horace Bushnell once said that he believed he knew Jesus Christ better than he knew any man in Hartford (where he had lived most of his life), and he said: "If I should meet Him down town at ten-thirty tomorrow morning by appointment I should expect Him to say to me, 'Horace Bushnell, is there any difficulty in your life today that I can help you to

overcome? Is there any joy that I can intensify, any burden that I can help you to bear?' '' Would not we all like to have that intimate acquaintance with Jesus Christ? We can have it if we seek it. It is that close fellowship with Him which will fit us for service. When we know Him as Horace Bushnell knew Him, we shall be able to speak of Him and recommend Him to others. We shall be eager to make Him known to others everywhere.

That all may be better equipped for service is the chief purpose of this Congress.

THE ADVANCE OF A DECADE

Decennial Report of the General Secretary
William B. Millar

The strongholds of righteousness are to-day assailed by the forces of Mammon massed in greater strength than ever before. Human genius in the material realm has reached an apparent climax of achievement; will there be released adequate spiritual forces to meet the need of this crucial hour?

The sad spectacle of the visible struggle in Europe has not dulled the eye of discerning men to the greater unseen conflict now being waged. From a chastened world rises the cry, "Can the forts hold? Can the struggle be carried even into the enemies' country? When will the day of victory come?" Heartening answer is found in many of the manifestly providential leadings of the past decade that have wrought mightily for the up-building of the Kingdom.

Hopeful signs that the forces of Christianity are recognizing their increased responsibility are not lacking, and among these is the missionary awakening of the laymen of the Church.

I. HISTORICAL SURVEY

"Man's extremity has ever been God's opportunity," and this has been pre-eminently true in the beginning and development of the Laymen's Missionary Movement. A decade ago the masculine element in church activity was little emphasized. There was a lack of up-to-date business methods in church and missionary finance. The evangelization of the world in a single generation was not taken seriously by a large proportion of the men of the church. Money for this world enterprise was generally secured through an annual

collection taken after a missionary sermon and this offering was subject to all the vicissitudes of bad weather, non-attendance or lack of compelling power in the presentation of the case.

Certain it is that the unbusinesslike methods obtaining in the church were fastened upon it with bands difficult to break, and as a result the progress of the Kingdom was retarded. Giving as an act of worship had to a degree been lost. It had become spasmodic rather than systematic. In many churches the frequent appeals for money from the pulpit were not only losing their force but were also driving men from church attendance. Less than one-third of the membership was carrying the financial burden of the church and an even smaller percent was giving to the missionary and benevolent causes. If any proof were needed that the church is a divine institution it would be found in the fact that progress was made in spite of these conditions and handicaps. Any merely human institution or commercial concern employing similar methods would have become bankrupt.

Nevertheless forces were at work which presaged the dawn of a new and better day. The facts concerning the missionary enterprise were becoming better understood. The young life of the church was responding in larger measure to the call to missionary service and in the fulness of time God made clear the overpowering need for increasing numbers of consecrated laymen to dedicate their lives to the carrying out of his plans for the world.

The Birth of the Movement

The above was in brief the situation that faced the laymen who gathered in the historic meeting for prayer in New York City on the anniversary of that other prayer meeting held under the shelter of the haystack at Williamstown by five

students a century before, which had in the providence of God led to the development of the American foreign missionary enterprise. On that day, November 15, 1906, after prayer and conference a series of resolutions was adopted and a committee of representative laymen appointed, "To consult with the secretaries of the various missionary boards with reference first, to the conduct of a campaign of education among laymen to interest them more largely in missions; second, to the devising of a comprehensive plan for the evangelizing of the world in this generation; third, to endeavor to send a commission of fifty or more laymen to the mission fields to report their findings to the church at home."

These proposals were presented to the annual conference of Missionary Boards in January, 1907. The Movement was heartily and unanimously endorsed by this conference, composed of representatives of all Protestant churches in North America. In the formal resolutions of the conference these paragraphs occur:

"We recognize this Movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God and we are profoundly convinced that this is but another step in advance toward the completion of his great purpose in the redemption of mankind. . . . We recognize the imperative necessity for this new Movement in view of the tremendous demands of a world field, white for the harvest, which requires that the churches of Christendom should lay plans and put forth effort adapted to meet the new demands that are upon us."

Early Activities

During the summer of 1907 at the invitation of leaders of missionary work in Great Britain a commission of six laymen from the United States and Canada visited London, Edin-

burgh, Liverpool and other cities in England and Scotland, presenting the methods and plans of the Laymen's Missionary Movement. Committees were appointed both in England and Scotland to extend the work. Several of these committees secured secretaries to devote their whole time to the Movement.

In 1907 sixty-six laymen were commissioned and they visited various mission fields at their own expense to investigate religious conditions, needs and results. After their return many of them engaged actively in giving their testimony to the church and have been most successful in stimulating greatly increased interest in missionary work.

The Movement in Canada

During the season of 1908-09 a National Missionary Campaign was conducted by the Laymen's Missionary Movement in Canada, conventions being held in twenty-four of the leading cities of the Dominion from Sydney to Victoria. At the end of this campaign there was held in Toronto a Canadian Missionary Congress attended by over four thousand commissioners representing all Protestant churches. This congress adopted a national missionary policy, the first of its kind ever adopted by the representatives of all the churches of a nation. This policy was later ratified by all the church courts of the various communions in Canada.

A Canadian Council was formed to supervise the work in that country, with N. W. Rowell, K. C., as chairman. Mr. Rowell continued in this position until his increasing responsibility as leader of the Liberal party in Ontario made it necessary for him to resign the chairmanship, although he has remained an active member of the Council. The present chairman is John A. Paterson, K. C. In 1909 Mr. Herbert K. Caskey became the general secretary in Canada and since

then has rendered most efficient service in extending the work throughout the Dominion.

One of the outstanding results of the movement is the increase in missionary gifts in the city of Toronto. In 1907 these were $211,217. In the National Campaign the goal was fixed at $500,000 and year by year the offerings have steadily increased until a year ago they reached a total of $542,000, and the churches have now placed the goal at $750,000.

The report of last year showed that the missionary gifts in the Dominion had risen from $1,492,660 in 1908-09 to $2,953,588 in 1913-14, a gain of nearly 100% in five years.

Since the outbreak of the European war Canada has raised millions of dollars for the Canadian and British Red Cross and for relief of soldiers' families. One of the men most prominently connected with this work said that the ease and enthusiasm with which it was handled was largely due to the training and education brought about by the Laymen's Missionary Movement. There was one small city in which the Movement had been unable to hold any meetings because of the indifference of both the laymen and clergy, and for practically a full year that city did absolutely nothing for the Red Cross work. They have recently opened their doors to both the Laymen's Movement and the Red Cross.

The men of Canada, while passing through a testing time, have labored with great faith and courage. The work of the Movement, however, has been temporarily interfered with. Mr. Caskey's resignation as secretary was accepted the first of January but it is confidently expected that when the war ceases, if not before, work will be pushed even more aggressively than in the past.

In Other Countries

The work has not been confined to Canada and the United States but has been carried forward in other countries as

well. National or local efforts have been organized in England, Scotland, Australia, Ceylon, Germany, Holland, Sweden, Denmark, South Africa and New Zealand. Without question the war has limited the work in these countries and the North American Movement should be prepared to render every service possible at the opportune time.

National Campaign of 1909-10

The first National Missionary Campaign in the United States was conducted during the season of 1909-10. The seventy conventions held were attended by an aggregate of 71,408 registered delegates and the campaign closed with a National Missionary Congress at Chicago May 3-6, 1910. At this gathering a national missionary policy was adopted which called for a large increase in the force of workers and a corresponding increase in missionary contributions, and registered the conviction that "according to their ability and opportunities the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth."

From the very beginning of the Movement it was clearly understood that the plan was not to send out missionaries or to administer missionary funds but to co-operate in the enlargement of the work carried on by the various churches through their own missionary organizations. Loyalty to the church and to its regularly appointed leaders has always characterized the work.

A Call to Increased Service

On April 20, 1910, upon the call of the Committee of Reference and Counsel of the Foreign Missions Conference a large

group of missionary leaders was called together to discuss what advance steps should be taken in the awakening of men. A series of resolutions was unanimously adopted from which the following is quoted:—

"It is the sense of this body:

"That the signal success of the Laymen's Missionary Movement in arousing interest and enthusiasm among men, especially in the great campaign just closing, demands that the Movement shall continue its work with increasing vigor.

"That the spirit of unity and co-operation displayed in the recent campaign is recognized as one of its most beneficial results.

"That while each denomination will necessarily emphasize its own work, any tendency to do so in campaigns which are likely to cause any disintegration of the general Movement be deprecated.

"That in planning for the immediate future, the unit of time provided for be three years instead of one, as in the recent campaign."

With such encouragement the Movement proceeded to project plans for enlarged work.

During the years following the national campaign a more intensive program was adopted in the effort to extend to the Church the knowledge of the plans and methods which were being recommended.

A large number of conferences and conventions and other meetings were held in which these plans were discussed and adapted to the needs of individual churches, thus helping to conserve the results of the national campaign which had aroused such a deep interest on the part of laymen throughout the country.

The United Missionary Campaign

The growing spirit of unity was strikingly evidenced by a conference of representatives of the Foreign Missions Conference of North America and the Home Missions Council of the United States held in March, 1913, to consider a united effort for the furtherance of their work. After a day spent in conference and prayer, it was unanimously decided to conduct a United Missionary Campaign. A Central and an Executive Committee were appointed and plans completed.

The Laymen's Missionary Movement was requested to take charge of the organization and direction of the interdenominational convention and conference features of this united effort which continued for the two seasons of 1913-14 and 1914-15, during which time 695 conferences were conducted.

The bigness of the whole missionary task as contrasted with the work being undertaken by any one denomination was steadily kept in mind and the value of co-operative activity became increasingly evident as the work progressed. The campaign emphasized the essential unity of the missionary spirit and task and proved the ability of missionary organizations to work together in complete harmony.

The Second National Campaign

Beginning in October, 1915, a second National Missionary Campaign has been conducted with conventions held in sixty-nine cities throughout the nation. This campaign was planned before the outbreak of the European war. After war was declared there was serious consideration as to whether or not the campaign should be postponed. Some thought it would prove untimely and that in such an hour the attention of men could not be secured for a missionary gathering. But there were those who felt that there was

need in this country at this time for "a moral equivalent for war"; that strong men would be ready to listen to and heed a summons to advance and that it was the time of times to consider the enlarged responsibilities and opportunities that would naturally come to the Church in America because of the war.

The Executive Committee after much prayer decided to go forward with the plans. Their faith and courage have been more than justified by the extraordinary success of the campaign.

In the first convention of this series in Chicago the paid registration reached the astonishing total of 4,556. All records were broken in this single feature and few thought it would be surpassed. But Los Angeles with a determination not to be denied set a new mark at 5,990. This is the largest paid registration in a men's convention of any kind ever held. The simple fact that such large numbers of men were willing to register and be counted among the missionary forces of a community is a source of strength to the churches of any city. Ten years ago such a demonstration would have been impossible and indeed unthought of.

The large registration has not been confined to a few of the cities. In the first national campaign it was thought that the high-tide of registration, attendance and interest had been reached. The plan was new and thus possessed the drawing power of novelty. The dinner feature also created interest and increased the number of delegates. The fact that the registrations were larger this year without the attractive power of novelty or the great dinner is convincing evidence of the deepening interest in missions among the men of the churches.

In the 49 cities where conventions were held in both campaigns the paid registration this season has been 73,220 as compared with 51,074 six years ago, a gain of 43.3 per cent. The total paid registration in the seventy city conventions of

1909-10 was 71,408, and in the sixty-nine conventions of the present season 102,001, a gain of 42.8 per cent.

The attendance and the interest in nearly every one of the conventions this year have been unusual. Seriousness of thought has been a characteristic feature. The delegates have seemed to realize the tremendous importance of the situation and the burning needs of the world to-day. World problems have been frankly discussed and the solution sought in a prayerful spirit. Those attending have felt that a new call to world service had been sounded and that the conditions demand a hearty response on the part of every Christian layman. As the appeal has been urged for a larger devotion of life and application of effort to the solving of the many problems connected with the missionary enterprise at home and abroad, there have come a depth of purpose and a new surrender of life to the call of God. Unless all signs fail the results of the campaign will go far beyond the most sanguine expectations. Already these results are materializing and are bringing new inspiration to the workers.

II. ORGANIZATION AND PERSONNEL

The Movement has always sought to keep its machinery as simple as possible, using existing agencies as far as this could be done, thus conserving time and energy. The aim is to increase not the mechanics but the dynamics of the church. To secure efficient supervision a number of committees exist.

A General Committee of one hundred men from different parts of the country, meets once a year and is charged with general oversight of the work.

An Executive Committee with a working quorum in or near New York City, sustains close supervision of the work, originates plans, and directs the field and other operations of the general Movement. The meetings of this committee are held monthly and are always occasions of inspiring Christian fel-

lowship, full of the enthusiasm that shows deepest interest in the affairs of the Kingdom on the part of every member.

Officers of the Movement

Dr. Samuel B. Capen of Boston was the first chairman of the Movement; Mr. Mornay Williams and Lt.-Col. E. W. Halford, vice-chairmen; Mr. E. E. Olcott, treasurer, and Mr. J. Campbell White, general secretary.

Dr. Capen was chairman from the beginning of the Movement until his death in January, 1914. He was pre-eminently equipped for this task, requiring a peculiar endowment of wisdom, tactfulness and consecration, and he gave of these largely and unsparingly. Dr. Capen's rare and gracious personality and his rich and varied experience were revealed in counsel at the committee meetings and on the public platform on countless occasions. He was never too busy to answer gladly any call for service, counting no personal sacrifice too great and never missing a meeting of the committee while in the country. His voice is not stilled to his associates of the Movement, nor to the Christian men of North America and of the world.

The worthy successor of Dr. Capen is Mr. James M. Speers of New York, president of James McCutcheon & Company. Mr. Speers is actively identified with many lines of Christian activity. He is a member of the Board of Foreign Missions of the Presbyterian Church, one of the vice-chairmen of the International Committee of Young Men's Christian Associations, and treasurer of the Student Volunteer Movement. He has brought to the Laymen's Movement commanding qualities of spiritual leadership and an untiring zeal in the extension of the Kingdom.

Mr. Williams continued as first vice-chairman from the beginning of the Movement until June, 1915, rendering dur-

ing all those years most faithful and earnest service, always ready at a moment's notice to fulfill any task no matter how much of personal sacrifice was involved. He has been heard frequently upon the public platform on the vital topics connected with the work of laymen in the church. Upon his resignation Lt.-Col. Halford continued as the one vice-chairman. The Movement owes him a lasting debt of gratitude for his devotion to the cause and untiring labors in behalf of the Movement.

Mr. E. E. Olcott, president of the Hudson River Day Line, is still the efficient treasurer, giving much time and thought to the work.

Space forbids individual mention of the other members of the Executive Committee who are rendering a service as hearty and unselfish as the officers. Most of them have been members of the committee for years, some of them since the beginning of the work. Much of the success of the Movement is to be found in the careful supervision of these loyal members of the committee who have given most careful thought to its plans and activities.

Mr. J. Campbell White resigned as a general secretary of the Movement in the summer of 1915 to become president of the College of Wooster. The Executive Committee and secretarial staff earnestly urged him to remain in the position which he had filled with such conspicuous ability and success but the call to Wooster prevailed. Mr. White's great missionary zeal, his prophetic insight, and his platform gifts combined with a very winsome personality won for him the affection of all those with whom he came in contact and they unite in earnestly wishing him highest success in his new work.

The present secretarial staff at the interdenominational headquarters consists of William B. Millar and Fred B. Fisher, general secretaries; and W. E. Doughty, educational secretary.

In order to cover the whole field, the country has been divided with headquarters at central cities. It is planned to have in each of these divisions a committee with a field secretary having the direction and closer supervision of the work in a prescribed territory. The division committees are appointed yearly by the Executive Committee. The annual budget and program of the divisions are passed upon by the Executive Committee, thus giving unity and uniformity to the entire Movement.

The Division and State secretaries are at present located as follows:

F. J. Michel, Chicago; D. Clay Lilly, Nashville; E. L. McCreery, Pittsburgh; C. C. Merrill, Boston; H. F. Laflamme, New York; F. B. Bachelor, Detroit.

There is immediate demand for the formation of committees and the placing of secretaries in the divisions not yet covered.

Denominational Movements

At the present time the following denominations have organized denominational movements in which there are nine secretaries. In three other denominations there are affiliated movements which have co-operated with the general Movement in convention and other work.

The secretaries of the denominational movements as now organized are:

J. T. Henderson, Southern Baptist Convention; W. F. Bare and C. H. Weller, Lutheran Church, General Synod; E. C. Cronk, Lutheran Church, United Synod; Clyde F. Armitage, Methodist Episcopal; E. H. Rawlings, Methodist Episcopal South; James Morton, Presbyterian Church in the U. S.; J. G. Dale, Associate Reformed Presbyterian; W. E. Lampe, Reformed Church in the U. S.; W. P. Krauss, Chairman, Evangelical Synod of North America.

Affiliated Movements:

David McConaughy, the United Movement of the Presbyterian Church in the U. S. A.; John W. Wood, Forward Movement of the Protestant Episcopal Church in the U. S. A.; W. J. Clarke, Disciples of Christ.

All these agencies have sought to secure the adoption of the better plans and methods in their local churches. Several denominational conventions have been held. These have been largely attended and have had a marked effect upon denominational life and activity.

III. THE MESSAGE OF THE MOVEMENT

Emphasis Upon the Spiritual

From the beginning the message of the Movement has been intensely practical and vital. Emphasis is first of all upon the spiritual. Believing that prayer is the mightiest power God has permitted humanity to wield, that this power rightly used will bring certain victory, even in the supreme struggle of to-day, the Movement has thrown itself with zeal into stimulating the prayer life throughout the whole church. It has sought to convince every layman that however untiring may be his zeal in service, however lavish his generosity in giving, he has not done his full duty, used his greatest influence nor discovered his noblest privilege, until he has made definite, prevailing prayer the habit of his life.

When, in the history of the Church, has spiritual preparedness been so greatly needed? At no time have the subtle, undermining influences of selfishness, indifference and worldliness so insidiously wrought their deadly work. To supply the great lack of deep spiritual life to-day there is supreme need of the realization of the constant presence and power

of the Holy Spirit as manifested in Christ-centered, God-directed prayer. To the end that a deep conviction of this truth may possess the whole church, the Movement is summoning every power and using every means.

Emphasis Upon the Sacrificial

Again, the message is a call to service, a summons to undertake large things for God. The layman once content to let his service in the church consist of attending Sunday morning worship and passing the collection plate is being supplanted. A new and better day has dawned.

It has been clearly seen by both ministers and laymen who have studied the situation that if a church is to succeed the men must be led to undertake tasks commensurate with their ability. Men love large enterprises. Big tasks appeal to them. As men have come to realize that the great central task of the church is the winning of the world to Christ, a task big enough to challenge the time and strength of the strongest men, they have been ready to enlist and to take their share in this great work. The awful need of the world, physical, intellectual and spiritual, has made its tremendous appeal to men and as they have thought of the needs in the remoter parts of the earth they have not become unmindful of the opportunities for service near at hand. As a result they have undertaken lines of personal service which a few years ago they would have thought impossible.

The new financial plan has given to the men of the church opportunity for commanding service. The adaptation of the plan to the visitation of the membership for fellowship purposes, to surveys of community life and activities, to social service, to evangelism and to other lines of work has given a larger place of service to men.

Emphasis Upon Missionary Education

It was discovered that the ordinary layman was woefully ignorant of the facts as to the progress of the Church in the task of world evangelization. Dr. A. T. Pierson never said a truer word than when he declared: "Facts are the fuel with which missionary fervor is fired and fed."

Few mature laymen had responded to the appeal to join mission study classes and men gave but little time to the reading of missionary periodicals. Few missionary books had been written especially for men, and none that were designed for men's groups.

Several four-chapter books for men's discussion groups have been published. It was found that while it was difficult to secure men in large numbers for the ordinary study class they would come together to discuss vital topics connected with the missionary situation. The men's discussion group idea has been tried sufficiently to prove that it is a feasible plan. No topic to-day is of keener interest to men than the relation of Christianity to present world conditions. In all parts of the country men have been drawn together in these groups at the luncheon hour or for supper or in the evening to discuss missions. There is demand for a more vigorous promotion of this plan.

Under the impetus of the Movement much interesting and instructive missionary literature has been prepared and published during the decade. Large numbers of pamphlets, denominational and interdenominational, have been issued, giving facts concerning the missionary enterprise and methods of church work. Fully five million pieces of literature have been printed and distributed by the Movement since its inception, thus opening up a new era in missionary education among men.

In 1909 the magazine *Men and Missions* was started. This has been the "trade journal" of the Movement since that time, and constant effort has been made to present the up-to-date and tried methods of church work. The magazine has a unique position and meets a recognized need.

The Movement endeavors in every way possible to secure a wider reading of the denominational and interdenominational missionary magazines in order that laymen may be kept in close touch with the developments of church life both at home and abroad. One of the hopeful signs of the day is the improvement that has taken place in publications of this character and the correspondingly deeper interest in them which men are taking.

In addition to continuous missionary education throughout the year the Movement is recommending at least a month's special intensive educational program immediately preceding the organized canvass. This includes sermons upon special subjects, missionary topics for the prayer meeting, special missionary instruction in the Sunday-school and young people's meetings, together with the men's discussion groups and programs in the women's missionary gatherings. A thoroughgoing plan for missionary education is absolutely essential to the development and maintenance of a deep missionary interest and life.

Conferences and conventions are the chief means which the Movement has employed for inspiring and informing men. There are two types of these gatherings—one is the two-day conference especially for the officers and leaders of the local churches in a community, where most of the time is given to the discussion of practical topics in connection with the efficiency of the local church in its work at home and abroad; the other is the larger convention covering three or four days. To these gatherings special effort is made to bring a more general delegation from the churches both in the convention city and the surrounding territory. Prac-

tical methods are discussed and the great themes covering the world need and the responsibility and opportunity of the church at home are presented. The two national missionary campaigns have been of this type.

Great nation-wide series of conventions such as these compel the Church to take account of stock. In most of the convention cities it has been found that without an effort of this kind the churches are apt to neglect such a checking up, without which it is impossible for them to know the actual conditions, and thus they are apt to fail in the laying of plans to strengthen points of weakness and to avoid failure in any line. In each of the national campaigns new and higher standards have been set up, and it is necessary for the highest efficiency that the churches should discover at intervals whether progress is being made towards the attainment of these standards.

Again, the holding of conventions is necessitated by the fact that as world conditions change and the missionary enterprise develops it is vitally important that the laymen of the nation be brought face to face with the changed situation, that new inspiration may be obtained from the reports of progress, that faith may be renewed as to the possibility of making Christ known throughout the world, and that they may face with renewed courage the unfinished task of world evangelization. During the decade the Movement has held nearly 3000 of these conferences and conventions with an attendance of approximately one million men.

Emphasis Upon Adequate Financial Methods

Another practical phase of the message is to the business instincts of men. Mr. John H. Converse, of Philadelphia, some time before his death, made this statement: "When Christian business men give the same energy and intelligence

to the work of missions that they now give to their own private business affairs then the proposition to evangelize the world in this generation will be no longer a dream."

To change the financial methods of the churches, containing a membership of over twenty millions of people, is no slight task. The old methods already referred to had such a firm hold that at first it seemed almost hopeless to think of supplanting them. But when laymen began to study the conditions that were prevalent and realized how unbusinesslike churches had been in conducting their affairs and when they saw the absurdity of trying to finance a great world enterprise by means of the methods then in vogue they responded heartily to the proposed simple yet practicable plan.

This new plan in briefest outline is as follows: A live Missionary Committee in every church; an annual organized every-member canvass preceded by at least a month of intensive educational and spiritual preparation, to secure from every member of the church and congregation a pledge for a weekly offering for the church and missionary budgets, together with the use of a duplex envelope or other collecting device, and a thorough follow-up system. This simple, business proposition appeals strongly to business men and it is with gratitude that we are able to report its wide adoption. In some of the denominations over one-third of the churches have put the plan into operation and it is being promoted by denominational agencies as the one method which seems to insure success. It has now been so thoroughly tried that success can be guaranteed on condition that the plan is accepted in its entirety and carried out according to instructions.

IV. SOME RESULTS

It should be clearly understood that in this report no claim is made that all the advance of the decade is due to the

Laymen's Missionary Movement. It has borne, however, a notable part in producing these inspiring results. In an article entitled "Outstanding Foreign Missionary Events of 1914" Dr. George Heber Jones, in speaking of the Laymen's Movement, says, "There is no doubt but that it has contributed probably more largely than any other single factor to the missionary revival of recent years in our own land and in Canada,—a revival which has registered its results both in increased general missionary interest and in enlarged financial prosperity to the Boards."

A Larger Vision

It has been said that the first challenge of every great day is to the vision of men; and it is a source of encouragement that the vision of the men of the Church has been constantly enlarging during these passing years. With the enlarged vision of world-need there has come a firmer determination to meet those needs and a deeper consecration of life to that purpose.

Less than fifty years ago it was the popular belief that it would take centuries to evangelize the world. With widened vision men are declaring to-day in ever-increasing numbers that if the Church is true to her trust it will be possible to make Christ known to even the uttermost parts of the earth in the life of a single generation. This does not mean that men are underestimating the task, for they have come to understand more clearly than ever its magnitude, but it is the clearer vision of God which has come to them that has made the larger hope possible.

Dedication of Life

Another result is the dedication of life and service to the great task of the Church. Many who a few years ago were leading lives more or less self-centered, have dedicated their efforts to the extension of the Kingdom. In place of the old standards of stewardship, men are, in increasing numbers, coming to regard themselves as stewards to whom God has committed certain talents and for which He will require an accounting. This higher standard has led some who had planned to retire from business in order to spend the later years of their lives in comfort and ease, to remain in business in order to make money, not for themselves but for the extension of Christian work throughout the world. Others who have secured a competency have felt called to give up business in order to give their lives more directly to the work of the church. Some of these men have become connected with the great Mission Boards and are giving themselves without reserve to the work to which they have consecrated their lives. Many who have visited the mission fields have returned to set on fire the hearts of others with their testimony. In other words, men in increasing numbers are responding to the world appeal in terms of life. When every Christian man realizes that he is a world force, the ushering in of the Kingdom will be brought immeasurably nearer. To-day God is calling many to the counting house as well as the pulpit and they are gladly responding to the call. What new dignity and meaning this gives to human life!

New Missionary Zeal

With this enlarged vision and out-pouring of life there has naturally followed a new missionary zeal in our churches. Men are coming to realize that they are saved not alone for

the sake of being saved but saved to serve, that the life of the church is a life of service not only in Jerusalem but in Judea and Samaria and to the uttermost parts of the earth as well; that the great central task of the Church is missionary. No longer is there the feeling that if religion is exported there will be a shortage for home consumption. The old fallacy has been exploded that a dollar given to mission work simply means a dollar less for home expenses. Men have really come to believe the Bible when it says, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty."

Missionaries returning after an absence of years have been quick to note this change and to comment upon it. Leading missionary secretaries have cited it as a proof of the enlarging vision of the Church and all of these have testified that their message receives a more prayerful hearing and a readier response.

One of the most frequent testimonies heard from those who have attended conventions of the Laymen's Movement is of a new conception of the need and power of prayer and the deepening of their spiritual lives. One of the most heartening results of the conventions has been the large numbers of men who have been led by the spirit of God to a reconsecration of time and talent to Him. Apathy concerning affairs of the Kingdom has given place to deep enthusiasm in the lives of thousands. Frequently one hears of little groups of delegates getting away by themselves for prayer and for a service of consecration. When such a step is taken by strong, mature men it means much for the progress of the Church. If no other result were apparent this alone would justify the time and effort and money expended. The full fruition of the work can come only in future years.

More Adequate Financial Resources

Perhaps the one thing that had most to do with the calling of the Laymen's Movement into existence was the lack of sufficient resources to finance adequately the foreign mission work of the Church. In 1905, nineteen centuries after Christ had bidden his disciples to carry his Gospel to all the nations, the Protestant churches of the two great nations of Canada and the United States were giving for the carrying of the Gospel to the non-Christian world, a sadly insignificant sum compared with the tremendous need and opportunity. To meet the situation strong emphasis has been laid upon the necessity for larger giving, and the marked results of this emphasis are evident.

The Mission Boards are appealing for larger gifts than ever before. A few years ago it would have been almost unthinkable for individuals to put a million dollars into a single gift for the missionary and benevolent work of the Church. A whole denomination would scarcely have planned to raise five millions or more at one time for the extension of its missionary and educational work. It was unheard-of for a single individual to assume the expenses of large portions of territory in a mission field, providing the missionaries and the equipment for evangelizing those fields. All this has taken place in the last few years of this decade.

Under the plan of the organized canvass large increases have been made in the number of givers and in the giving of the rank and file of the church. The foreign missionary gifts of Canada and the United States as reported at the annual conference of the Foreign Missionary Boards last January were $18,793,990. According to the published figures the receipts of the Boards for the work abroad in 1905, the year before the Laymen's Movement came into being, was $8,120,725. This shows an average increase of one million

TOTAL STATISTICS OF FOURTEEN COMMUNIONS

	1904	1914	Increase	Per cent of Increase
1. Number of congregations reporting	107,488	128,244	20,756	19.3
2. Total communicant church members	13,128,208	16,462,102	3,333,894	25.3
3. Total contributions for all local church expenses, including salaries, building operations, repairs, etc	$98,099,411	$137,080,840	$38,981,429	39.7
4. Total contributions through the church and all its organizations to missionary, educational and benevolent work in the United States	$13,002,114	$ 21,163,789	$ 8,161,675	62.8
5. Total contributions through the church and all its organizations to all branches of foreign missionary work	$ 6,205,453	$ 11,635,517	$ 5,430,064	87.5
6. Total to all missions and benevolences at home and abroad	$19,207,567	$ 32,799,306	$13,591,739	70.7
7. Weekly average per member to local church expenses	$ .144	$ .16	$ .016	11.1
8. Weekly average per member to missionary and benevolent work	$ .028	$ .037	$ .009	32.1

COMMUNIONS INCLUDED

Baptist, Northern Convention; Baptist, Southern Convention; Congregational; Disciples of Christ; Lutheran—7 Synods; Methodist Episcopal; Methodist Episcopal, South; Presbyterian in the U. S. A. (Northern); Presbyterian in the U. S. A. (Southern); United Presbyterian; Protestant Episcopal; Reformed in America; Reformed in United States; United Brethren.

dollars for each year for foreign missions alone. The increase during the last decade has been greater than in the previous nine decades.

It is impossible to give the exact increases for home causes and local church expenses from all denominations as the figures have not been collated; but last autumn statistics were secured from fourteen of the leading denominations in the United States showing the gain made in the decade between 1904 and 1914, the last year for which they were then available. They show that while the communicant church membership increased during that time 25.3 per cent the total contributions for all local church expenses increased 39.7 per cent, the contributions to missionary and benevolent work in the United States increased 62.8 per cent and the contributions to Foreign Missionary work increased 87.5 per cent. The statistics give ground for encouragement and hope, and yet one is startled to note that the weekly average per member to local church expenses has increased during that time only $.016 while the average per member to missionary and benevolent work has increased only about $.01 per week.

It is difficult to evade the feeling that the church is still playing with its great task and that there is need for still greater effort to awaken adequate interest among the laymen.

The Every Member Canvass

The financial methods recommended and promoted by the Movement have wrought such changes that no report would be complete without some statement of the successes achieved. A few typical illustrations will indicate the possibilities of success. The plan has transcended the mere financial phase. It has been one of the great spiritual forces at work during the past few years. Men who have been enlisted for the financial canvass have been led to undertake other visitations, such as for the purpose of fellowship and evangelism. Ac-

tivities of this kind have revolutionized the life and work of many churches.

Striking figures come from cities and churches where the work has been undertaken. One city reported 3,000 men engaged in a simultaneous Every Member Canvass. In a large church on a single Sunday afternoon 112 canvassers added 218 new contributors to the subscription lists and secured an increase in pledges to current expenses of $6,323 and to missions and other benevolences of $4,962, a total gain of $11,285. During the canvass the men distributed over 600 copies of "The Meaning of Prayer" by Fosdick, to the families of the church.

In a church of about two thousand members, scattered throughout the city, where the physical task of conducting an Every Member Canvass was exceedingly difficult and where failure had been prophesied, one hundred men participated in the first canvass for benevolences and efficiently and quickly finished the work. The number of givers to the regular benevolences was increased about 33⅓ per cent and the amount secured went from $7,958 to $12,971, an increase of 63 per cent. Five months later a combined current expense and benevolence canvass was carried through. Contributions to the benevolences were maintained at the previous high mark and those for current expenses increased 50 per cent. It had been thought that the canvasses would interfere with the other offerings and collections but at Eastertime the Sunday School missionary offering was increased from $1,200 to $2,550, and the plate collections for church and charitable purposes nearly doubled. A little later this canvass was followed by one for purely social and spiritual purposes with marked results and the following summer, with faith strengthened by the former achievements, a campaign was carried through for special purposes which resulted in securing a fund of $108,500, although before the Every Member Canvass it was thought impossible by the most optimistic to secure

more than $60,000. During the eighteen months covered by the report from which the above is taken God's blessing rested upon the church in a marked way, as was witnessed by a continuous revival and the addition of 750 to the membership, about half of them upon confession of faith.

A report covering the work of sixty-nine churches in one section of a state shows the following gains as the result of canvasses in a single year:

Increase in number of contributors to church support 5,160
Increase in number of contributors to missions..... 5,341
Increase in missionary offerings.....$31,195
Increase in local church offerings.....$64,732

The following interesting facts were reported with regard to the churches in Buffalo, showing the gain in one year:

4 Lutheran churches from $990 to $3,008
22 Methodist churches from $7,502 to $17,023
12 Episcopal churches from $1,464 to $3,075
4 Presbyterian churches from $11,332 to $19,556
20 Baptist churches from $4,358 to $6,430

A secretary, in a recent letter, says, "From the trend regarding the Every Member Canvass in this territory I should say that it is proving itself one of the strong factors in extending the great spiritual awakening that is so much needed and that is so surely coming in America." The plan has been found admirably adapted both to the small and the large church; to the church in the country and in the city as well.

The following account of a canvass appeared in a Boston daily paper: "The pastor had determined not to allow any but men on the canvassing committee and had also determined to have a committee of sufficient strength and size to do the work quickly and efficiently." After describing the training of the canvassers and their dedication to the task at the Sunday morning services, and the canvass in the after-

noon of the entire constituency, the article proceeds, "Not until seven-thirty did the last canvasser return, but his report brought the total amount up to two hundred and fifty dollars beyond the home expense budget. The missionary budget was also exceeded. The number of people pledging was increased 170 per cent. After the teams came in the enthusiasm still increased until at the end the conclusion was unanimous not only that the plan was a good one but also that there must be more co-operation among the same body of men for the upbuilding of the church along other lines. Unless all signs fail this Every Member Canvass will mark a turning point in the activities of the men of this church."

An exhaustive study of the subject is not possible here. So great are the results thus far attained that many volumes could be filled citing the experiences of churches all over the United States and Canada. Enough has been said to show that these better plans will work in any church, or groups of churches or whole communions where there is a group of men who believe in the plan and are willing to give themselves to this personal effort in behalf of the Kingdom of God.

Is it to be wondered at that the tides of spiritual power rise to a greater height when there comes to the people a clearer vision of the world's needs and a realizing sense that it is the business of the church to supply those needs? Emphasis should of course be placed upon the fact that methods alone are not sufficient but only as dependence is placed upon the spirit of God is success assured.

V. THE PURPOSE OF THE MOVEMENT

The Laymen's Missionary Movement is an independent voluntary movement of the men of the churches primarily for the following objects:

To stimulate initiative and activity among the men of the Church.

To inspire men to take their full share in the work of the Kingdom.

To promote improved methods of missionary education and finance.

To impress upon men the vital importance of deepened spiritual life and Christian activity naturally following upon this.

To stress right standards of the stewardship of life and money.

To suggest plans for the speedy completion of the missionary task.

Since the work of the Movement is one of education and inspiration it must not become entangled with administrative details. It is not in any sense a collecting agency. Its primary purpose is not to deal with the local church to secure the adoption of any particular plan or device. Usually there are other agencies which cover these particular functions.

The purposes of the Movement can be best realized, and with greater economy of time and of money, by a combined effort on the part of all the denominations. Earnest thought and prayer should be given to the working out of a plan that will thus mass all the forces in one great united effort to accomplish the task in hand and help in bringing speedy and full response to the Master's last and great command.

An Unselfish Effort

The Movement which, as has been stated, was born in a prayer meeting, has been carried on during the decade in a spirit of prayer. It has been an unselfish effort from the beginning. A comparatively small group of men have, by

their gifts, made the work possible. In doing this they have not lessened their regular missionary contributions but have looked upon the work of the Movement as seed, which, in its fruition, would lead to increased gifts to the great work of the church. The Movement pleads not for itself. It has sought to build up no machinery for its own sake, but has ever striven to increase the work of the missionary agencies. At the hundreds of conventions and conferences held by the Movement no appeal has been heard from the public platform for its own work or budget. While this is as it should be, it has its drawbacks for it is easy for men to lose sight of the fact that the work of the Movement needs financial aid if it is to go forward with ever-increasing power. At the present moment there is pressing need for the enlargement of the field force. In this campaign it has been noted that the weak spots were at the places where close supervision had been lacking. There is also need for men for special work, particularly during the crucial years just ahead.

Provision should be made for the early adequate financing of the Movement in order that the work may not be handicapped and that plans may be made for such enlargement as may be necessary to render the service that is demanded.

In one of his last public utterances Dr. Capen said: "'Together' is the last great word of the twentieth century." "Together"—"together"—may this be our watchword as we go forward into the second decade of work. In whatever else we may be divided, we must show the world that we are united in the supreme purpose that men everywhere shall know the Christ and his power to save. We know that wherever He is held up He will draw men unto Himself. Let us then consecrate ourselves anew to this great work of holding Christ before the vision of men until their lives shall be fully occupied by Him.

VI. THE FUTURE

Manifestly it is impossible to present, at this time, a final and definite program for a series of years or even the coming year, in view of rapidly shifting conditions and needs. No man can clearly discern just what the results of the European war will be. That there will come to the laymen of America a larger opportunity for world service is obvious. The Movement must therefore plan with large vision and prepare to meet worthily the demands that will be made upon it.

In the following paragraphs are outlined in brief some of the lines of work that should be undertaken:

1. The success of the national campaign which is just closing imposes upon the Movement a deep obligation to conserve the results and it stands ready to co-operate in every way possible with the denominational agencies in this vitally important work.

2. As this is the decennial year of the Movement, it is planned to hold a number of anniversary gatherings, especially in the convention cities of the two national campaigns, thus again summoning the men of the Church to a new earnestness and devotion in these days of unique privilege.

3. In the development of the plans thus far, sufficient attention has not been given to the work in rural communities. To meet this need, plans are being made to hold conventions in county seats or other centrally located points with an effort to secure delegations from every church in the surrounding area, that the message may thus reach the churches of the open country. In view of the large number of rural churches and the strategic value of work among them this effort has in it the promise of large results.

4. Encouraged by the experiment of the ministers' convention held in Rochester, New York, the Movement plans

to hold at least one of these conventions in each of the organized divisions of the country during the coming season. It is recognized that the minister is the most potential leader in the missionary work of the church and it is thought that by holding conventions of this kind plans may be unified and inspiration given for a larger service.

5. A number of cities not reached this year have made urgent request that conventions be arranged for them in the near future and the Movement will respond favorably to as many as possible of these invitations.

6. Recognizing the importance of securing the adoption of right standards of stewardship of life and money, effort will be made to stress these subjects in special conferences, drawing-room meetings and similar gatherings.

7. Some of the denominations have indicated their desire to hold denominational conventions to meet specific needs. The interdenominational Movement wishes to co-operate in the strongest way possible in the holding of such conventions.

8. In the development of the missionary enterprise it is evident that there is need for a great advance in the direct evangelistic work as well as of a large increase in property and equipment. The Movement will gladly render such aid as lies within its power in promoting interest in these vital needs.

9. There should be undertaken a more comprehensive educational propaganda, including new and up-to-date literature, especially in pamphlet form, the strengthening of *Men and Missions,* the magazine of the Movement, and the extension of the plan for men's discussion groups.

10. The colored laymen in this country have been almost entirely unreached by the Movement and earnest appeals are coming for the extension of the work among them. This call should be heeded and help given at the earliest possible moment.

11. The work in Canada having been interfered with by

the war, special effort should be made at the proper time to co-operate in every possible way with the Canadian Council in such plans as they may deem wise for the renewal and promotion of the work in Canada.

12. These and other lines of work lie before the Movement. There is great inspiration in this enlarging field. It may well challenge the best effort of every worker. But there is still another, even broader field.

We thank God that so many ties of Christian fellowship have held firm amid the sundering influences of these bitter days but the European conflict has wrought sad havoc in the Christian work of the nations involved. Distrust and suspicion have taken the place of confidence and trust.

What will bind up the wounds thus inflicted? Nothing but the love of Christ and co-operation in his service. What other influence is there that can so quickly unite the strong laymen of all these lands as the ideal of enlisting in one mighty army, under the banner of the Great Captain, going forth to conquer the world for Him? May it not be that the Laymen's Missionary Movement has come to the Kingdom for the contribution that it can make in such a time as this?

The service of directing men's minds to the missionary ministry of humanity, rendered at this opportune hour, undergirded with prayer and devotion, would go far toward allaying suspicion, healing the open wounds, and binding the hearts of men together in one great fellowship of love and loyalty to their common Lord.

Upon the laymen of America God is placing a great responsibility, to them He is giving a transcendent opportunity. It must be seized promptly when the hour strikes or be lost forever. Are we equal to the task, are we ready to obey the call? If so, we may see the missionary battle won in this generation, but failure on our part in this testing hour may mean the indefinite postponement of victory.

POSSIBILITIES OF MISSIONARY ACHIEVEMENT AS ILLUSTRATED BY ACTUAL EXPERIENCES

THURSDAY, APRIL 27

WHENCE COMETH POWER?

The source of the spiritual vitality and power of any Christian movement is prayer. Our hope and confidence in the sublime enterprise of world-wide missions is placed, not in the extent and strength of the missionary organization; it is not placed in the numbers and power of the missionary force; not in the fulness of the treasury and in well-appointed material equipment; not in the achievements of the past, even those of a spiritual character; not in the experience acquired in a long century of Christian missions; not in the methods and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not in the statesmanlike and far-sighted policies and plans; not in the enthusiastic forward movements and inspiring watchwords: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." In the last analysis the source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.—John R. Mott.

PRAY

That God may pour out his blessing upon our country, that our President, his cabinet, members of Congress and all others upon whom rest the responsibilities of the State may be dominated by the spirit of Christ and that our nation may contribute her full share toward making Christ known throughout the world.

That the nations and races whose needs and possibilities have been laid afresh upon our hearts and consciences this day may speedily be brought under the sway of Christ.

A PRAYER FOR UNITY

"O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God, one Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and with one mouth glorify Thee, through Jesus Christ our Lord. Amen."

A UNITED CAMPAIGN OF MISSIONARY EDUCATION

JOHN M. MOORE

I am glad to tell you a little about the experiment begun by the Baptist churches about ten years ago, and which during this decade has developed with a great deal of interest and satisfaction.

Ten years ago we had no organized work for missionary education, no unified missionary educational promotion. The missionary societies did that which was right in their own eyes. We did not even have a Northern Baptist Convention. We had a group of independent missionary organizations, home mission societies, foreign mission societies, and a publication society.

By the way, I think we moderns need to guard ourselves against the idea that wisdom began with us ten years ago. A little girl friend of Dr. Clark wrote a letter once, her mother being the writer and she being the author, in which she said something like this: "The Jenkins' have a billy-goat. I went to their house to play with it, but I didn't play much with it; it chased me all around the yard, and then it pushed me through a hole in the fence." Then she suggested that her mother might add, "It didn't push me all the way through; I was part way through before it got there." That was about the way it was with the fathers. These churches were part way through before the Laymen's Missionary Movement arrived. We came along as a kind of billy-goat to push them all the way through.

Our interest in missionary education came by way of the organized study class movement. Interest in these classes led the Foreign Mission Society to say, "We ought to have

a man giving his whole time to the cultivation of young people." The Home Mission Society naturally said they ought to have a man promoting home mission study. Then somebody rose and said, "Could not one man stand for home and foreign missionary education?" Ten years ago that was a very hazardous thing to suggest, to think that any one man would be broad enough to appeal from the same platform in behalf of both home and foreign missions. But they made the experiment. I was a pastor in Chicago, and was asked to be the victim of the experiment and become the educational secretary. The Home Mission Society was located in New York, and the Foreign Mission Society in Boston, and the question was, where should the new secretary be located? If in New York home missions would prejudice him, if in Boston foreign missions would take possession of him, and one wise and broad-spirited brother suggested that the headquarters would better be in New Haven or Hartford or Springfield. It seemed not necessary, however, to try that desperate measure, and we organized the Young People's Forward Movement. We saw after a few months that there was a bigger field, and that that was the Sunday-school. But that involved the women's societies and the publication society. Then the idea of a joint department was conceived, a general clearing-house for missionary education, representing all the missionary activities of the denomination. At the end of the first year the plan of coöperation was broadened until it included our seven missionary societies. We called it the Baptist Forward Movement for Missionary Education. With this was merged the committee on stewardship, which gave this department responsibility not simply for organizations of the Church in which were young people, but for the whole missionary life of the Church. The Department of Missionary Education as it is now called is the clearing-house for all the missionary societies of the Northern Baptist Convention. It is possible to write to one single office and get any piece of

literature or method promoted for any of the societies of the denomination. The old competitions are gone.

One development we have been following during the last two years with a good deal of interest is a simple comprehensive program, worked out as a ten-point standard of missionary education, to unify the missionary thought and activity of a whole church.

I will give you the ten points without comment. They seem sufficiently comprehensive for a large church with large resources and leaders and sufficiently simple for the little church.

1. A church missionary committee.
2. The presentation of missions from pulpit.
3. A mission study class or classes.
4. Missionary programs in various departments of the church.
5. Distribution of missionary literature.
6. A women's missionary organization.
7. Missionary education in the Sunday-school.
8. The promotion of prayer for missions.
9. Missionary service in local work and as life work.
10. The annual every-member canvass for spiritual efficiency as well as for missionary and church finance.

We have secured the adoption of this program and are undertaking to secure its actual introduction into every church of the denomination that missions may be taken seriously and systematically, and we are seeing results.

I may speak briefly of a recent development coming out of the ten years of work. It is called the Five-Year Program, adopted last year, in which we set before us certain goals to be obtained within five years. It is not simply a missionary program, it contains the five great emphases of an efficient, winning church: The church must have *the evangelistic passion, the educational ideal, the fraternal sympathy, the social outlook,* and *the missionary spirit.*

And we have set before us for accomplishment during the next five years these five things:

First, to add to our churches a million new disciples of Christ: it is to be first of all and most of all a soul-winning campaign.

Second, to increase the missionary force at home and abroad until there are not less than five thousand under commission.

Third, to increase our comparatively small endowment for the missionaries' and ministers' benefit fund until at the end of five years it shall amount to two million dollars.

Fourth, as an educational goal, twenty-five student pastors in university centers, a thousand students in theological seminaries, fifteen thousand students in college and university, and $6,000,000 for education, equipment and endowment at home and abroad.

Fifth, an annual income by 1920, of $6,000,000 for missions.

NOTABLE RESULTS

JOHN W. WOOD

It is sometimes said that the Episcopal Church is the only truly congregational church in the country, but we have never had such a hard task as have some other communions in unifying our resources and interest, because we have always had one Board of Missions for both home and foreign work. We have endeavored, especially during the last ten years, to keep before our communion the thought that the mission of the Church is to make our Lord known where He is not known, just as much in the city of Washington as in Wuchang.

I am to speak of some of the details of material and spiritual advance made in our communion as the result of the work of the Laymen's Missionary Movement. In doing that, let me first take some parishes that I know. St. James', Wilmington, N. C., is a typical conservative Southern church. It was drawn into the swing of the Laymen's Missionary Movement a few years ago. Two years since it prepared its people for a thorough every-member canvass on a certain Sunday afternoon. The increase for current expenses amounted to about $3,500. The increase in missionary offerings amounted to something like $4,000. That parish last year gave over $5,000 from the congregation, without taking into account the woman's auxiliary or the Sunday-school, an average of more than eight dollars per communicant. Ten years ago that congregation was giving $220, and having a hard time to do it. Since then the people have seen the vision. Now they give more for work outside of the parish than for the support of the parish.

Consider St. Paul's, Rochester, New York, a great city parish, that recently made a careful study of the parish and its resources and its relation to the city and its industrial life. It was found that the parish had relations with more than

23,000 working men whose welfare depended more or less on a group of men in that congregation. The study of these facts led in December to the making of their every-member canvass resulting in an increase of $6,000 for parish support and $4,000 for missionary purposes. The Laymen's Missionary Movement stimulates men to see what can be done, to study their own community and to apply the resources of the Church to the needs of that community.

The Laymen's Missionary Movement has often meant the liberation of the rector. A message from a clergyman in Illinois says: "Since this thing has been done, the rector has been working like a horse, feeling like a prince, sleeping like a top, and has not had to mention money to the congregation." Compare these new methods with the old. There sits in this audience a clergyman of a parish that used to try through the old annual-offering method to reach an adequate standard of giving. The parish did get up as high as $400 for missions. Last year as the result of these new plans that same parish gave $3,150.

We have found, too, very definite spiritual results. After the every-member canvass in St. Stephen's, McKeesport, Pa., they had the largest confirmation class in the history of the parish. Fully twenty-five per cent of the new members were direct results of the every-member canvass. From a congregation in Western New York comes the statement that the every-member canvass had given the parish a democratic ideal. From Massachusetts comes the report that on the Easter Day after the every-member canvass the largest communion in the history of the parish was held; on the second Easter a still larger service. Last Easter nine-tenths of the congregation made their communion as one result of the spiritual uplift that had come to that congregation.

To summarize so far as parishes are concerned: In parishes of every kind, city and country, large and small, up and down-town, pew rented churches and free churches, the appli-

cation of the methods recommended by the Laymen's Missionary Movement has resulted in better parish organization, in the rector's liberation, in the increase of church attendance, in deepened spiritual life in the congregation, and in the securing of larger gifts and the enrollment of more givers.

Turning to groups of parishes: Think of results in Chicago ten years ago, before this movement struck that city. The Episcopal churches in Chicago thought that they were doing well when they gave thirty-three cents per communicant a year for home and foreign missions. Last year they gave one dollar and three cents. Pittsburgh, with all its power and enterprise, ten years ago thought fifty-four cents pretty good for an average annual gift per communicant. Today it is one dollar and thirty-three cents. In Washington a group of men have been working and have succeeded in almost doubling the average per capita output of the Episcopal Church in the years from 1895 to 1915. The Diocese of Pennsylvania, which you could not drive away from a high standard if you tried, is a good illustration. It has felt the influence too, and today is giving more than any other diocese in the country so far as per capita gifts are concerned, yet every Pennsylvania man will regret that it is only three dollars and thirty-four cents.

We have found in diocesan work, too, that increase in giving money is not the only result. The diocese of New York has put out a missionary hand-book entitled "The Cross: The Plus Sign in Our Minus Lives," and thousands of copies have been circulated.

In the diocese of Massachusetts there are seven men who sometimes have stayed home from their summer holidays in August because the fiscal year was closing then, in order that they might help parish treasurers, vestrymen and rectors to complete their apportionments before August 31. Massachusetts has the satisfaction of knowing that for five years every single congregation has given an offering for the extension of the Kingdom of God.

A word about our whole communion. Ten years ago the Epicopal Church gave $810,000, an average of one dollar per communicant. Last year it gave $1,687,000, or one dollar and sixty-three cents for each communicant, still far below what we can do, but a marvelous advance on the things that have been. We have shown not only that we can increase our missionary output, but that we can enroll an increasingly large number of givers.

In ten years there has been borne in on us the need of four things:

First, better organization, that latent resources may be developed.

Second, better methods intelligently applied.

Third, education; among other methods we now have men's groups engaged in discussing missionary problems.

Fourth, increasing intercession. The time is coming when at all the communion services this will be emphasized. "Do this in remembrance of me" will be linked with "Go ye into all the world."

ADVANCE IN AN ENTIRE COMMUNION

CHARLES A. ROWLAND

After diligent search I have failed to locate the date of birth of the wag who said, "Missions are supported by live women and dead men." One thing is certain, he lived before the days of the Laymen's Missionary Movement, and another thing—he did not have before him the record of the foreign missions receipts of the Southern Presbyterian Church for the year just closed, for out of $533,000 given this year only $5,331 came from dead men, just one per cent.

What does it indicate? It seems clear that the missionary enterprise in our denomination is a live issue, pulsating with the life-blood of men and women of today. It is true our denomination ranks, according to the figures, among the highest of the American denominations. This of course looks as if we were flourishing in one sense, but when you consider it in the light of the ability of the denomination I fail to take satisfaction in what has been attained and for this reason: wealth is increasing in the South at the rate of seven millions a day. We Presbyterians are receiving our share of that, and at the lowest estimate have an income of $125,000,000 annually in the hands of our membership. If only one per cent were given, that would be $1,250,000, and if we had a tithing membership we would be trebling all the gifts to all causes at home and abroad, including congregational expenses and pastors' salaries.

An investigation recently made shows that 106 churches were giving more than half of the foreign missionary receipts for that year. What possibilities are here, if we can enlist other churches to give in the same ratio that the 106 are giving!

Look at the possibilities from another angle. Ten years ago we gave $211,000 to missions; the past year we gave $533,000, an increase of 152 per cent. That is more than keeping pace with the whole of Christendom, which gave in 1905, $19,000,000, in 1915, $36,000,000. If it be possible for our Church to maintain this advance for the next ten years we will be giving $1,324,000 for missions.

We must not fail to take into account that God is at work, and the forces now in our churches are producing a new missionary conscience. We are all familiar with the every-member canvass and its vast possibilities. Let me give two concrete illustrations of that.

We have a church, St. Andrew's, in Wilmington, N. C., which conducted a canvass in January and secured a subscription from practically every resident member.

Another standard is being set by the First Church in Jackson, Miss. It conducted two canvasses, one for life and one for substance. One was organized just as thoroughly as the other, resulting in a most wonderful quickening in the church. By actual count twelve per cent was added to the membership. Note this too, that the canvass for life was the first. I think this is significant, for, given spiritual results, financial results always follow.

Another possibility in our Church which is greatly encouraging to us comes from the steady givers, and the stimulation which they bring to the denomination. Take the church that is leading in our denomination, not the largest or the wealthiest church, but one which has supported a whole mission station in China for years. I wrote the pastor to inquire how he had held the interest and gifts year after year, and what he says I believe can be carried out by many other churches. I believe what they have accomplished is possible elsewhere. He says:

First: Preaching missions persistently.

Second: Enlisting men, securing their attendance at Lay-

men's Missionary Movement conventions, and keeping the interest aglow.

Third: Indicating definite work large enough to challenge the powers of the men of the church. I believe that is the key of the situation.

Fourth: Securing the presence of, and having our people hear, the great missionary leaders at home and abroad.

Fifth: Mission study.

Sixth: Prayers of many of our most consecrated people.

Seventh: Weekly letters from each station, printed in the church calendar and read to the societies.

Eighth: Continuous work of the pastor.

This would clearly indicate that this pastor believes missions to be the business of the Church and puts the motto of John Wesley in full force and effect in his church: "All at it and always at it."

Not only have we the steady givers among churches, but likewise among individuals an increasing number of men who are conscientiously and persistently supporting this great work. One of the most encouraging features of the Laymen's Missionary Movement conventions has been that out of every one of them men have come forward and assumed responsibility by taking the support of missionaries. But for this and the help of these men the denomination would hardly have been able to send out reinforcements in the past few years.

One man is supporting an entire station in Korea with its thirteen missionaries, and has a representative in Cuba and another in Africa. I figured out the other day that thirty-five men giving to the same extent as this man would equal the contributions of our entire denomination. If we could just find the men!

One other matter that is a great encouragement to us, and enables us to look forward with hope to the future, is the showing made by the "As Much As Churches." This is a roll of

honor in our church, viz., those churches that give as much for others as they spend upon themselves. Two years ago we had only nine such churches. Last year this number increased to fifteen and we expect this number will be largely increased when the figures are made up for this year. The possibility of increase at this point is to my mind one of the greatest before the Church today. Reaching such a standard would more than treble the gifts of our denomination to missions. The Church has a much keener missionary conscience than formerly and surely the day is not far distant when no less a goal will be considered worthy than "as much for others as for ourselves."

Lastly, and above all, and before all, I believe the greatest possibility lies in prayer. This is unlimited. In 1913 the denomination undertook to wipe out the foreign missionary debt of $100,000, and it was done by prayer and self-denial. That year the denomination gave more than any other year, God speaking very plainly and showing that this was his way and we should walk in it. I think God's dealing with the China Inland Mission, and many other great enterprises, all of whose needs are supplied in answer to prayer, speaks again and again to us that here after all is the way to missionary achievement if it is to be permanent and to endure.

As has been said, "If we had prayed more we need not have worked so hard," and "The one way to get a thing done is to get Him to do it." "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

NEW STANDARDS OF GIVING

J. L. Clark

The brethren who preceded me have had time to prepare speeches. I have been too busy to prepare a speech, but I have some statistics to read to you. I have found that a little good, common, business principle applied to church finance will work wonders, and following is some of the evidence of achievement in the General Synod of the Lutheran Church.

In individual churches:

	1905 Foreign Missions	1915 Foreign Missions	1905 Home Missions	1915 Home Missions
Memorial, Harrisburg....	$37	$1,000	$51	$610
Zion, Harrisburg.....	336	810	493	885
Zion, Sunbury.....	206	940	271	778
St. Matthew's, York.....	54	287	76	342
Grace, Baltimore.....	131	495	194	665
Canton, Ohio.....	110	1,233	155	269
Vandergrift, Pa.....	82	181	23	163
St. Luke's, York.....	45	89	70	127

The above congregations have made canvasses and some of them several.

What has happened during the past ten years in the few congregations where no interest has been taken in our Laymen's Movement:

	1905 Foreign Missions	1915 Foreign Missions	1905 Home Missions	1915 Home Missions
Number 1.....	$147	$123	$119	$135
Number 2.....	44	47	67	45
Number 3.....	149	230	220	230
Number 4.....	119	125	127	145
Number 5.....	343	243	200	275

What has happened in several of the Synods:

	1905 Foreign Missions	1915 Foreign Missions	1905 Home Missions	1915 Home Missions
Allegheny	$3,005	$5,967	$2,475	$6,586
California	330	667	467	921
Central Pennsylvania	1,781	2,375	2,146	2,690
Eastern Ohio	1,320	4,072	1,780	3,225
Eastern Pennsylvania	6,800	11,232	6,670	9,784
Maryland	2,963	8,378	3,146	8,935
Miami	1,972	2,462	1,442	2,539
Nebraska	495	1,115	583	1,411
Northern Illinois	972	2,927	1,313	2,659
Northern Indiana	938	1,707	1,066	1,820
Pittsburgh	4,327	4,978	3,868	5,669
Susquehanna	2,544	5,087	3,150	5,481
Western Pennsylvania	4,013	6,735	4,411	7,262
Wittenburg	1,558	5,079	2,405	5,124

The above results, however, do not cover a period of ten years, but the increase actually accomplished during the past four or five years, during which period our Church has had an effective Laymen's Missionary organization, with secretaries out in the field.

Our entire communion, the General Synod of the Lutheran Church:

1905 Reports:		Amount per capita
Foreign Missions	$68,604	$.31
Home Missions	133,556	.60
Both Home and Foreign Missions	202,160	.91
Total benevolences (all objects)	386,000	1.73

1915 Reports:		Amount per capita
Foreign Missions	$117,250	$.43
Home Missions	241,185	.97
Both Home and Foreign Missions	358,435	1.40
Total benevolences (all objects)	580,000	2.33

The communicant membership of the General Synod increased 12 per cent during the past ten years, the gross annual gifts for foreign missions and home missions increased 75 per cent, and the gross total annual benevolences of the Church increased 50 per cent.

Nothing we can give will better indicate the strides the General Synod of the Lutheran Church has made in benevolent contributions than the information given out by the interdenominational Laymen's Missionary Movement itself, in the chart entitled "The Advance of a Decade." From 1904 to 1914 our average weekly benevolent offering increased from three and one-tenth cents to seven cents. This is the largest percentage of increase listed on the chart.

But, gentlemen, these figures do not show the greatest thing that has happened in the General Synod of the Lutheran Church. Greater than these returns is the fact that the great missionary movement has gripped ten Lutheran men, captains of industry, as it were, men who are wielding millions of dollars in their business; men whose wares some of you consume every week in the year; men whom God has imbued with the talent for making money, for organizing large business enterprises. This foreign missionary movement has come to these men and said: "God Almighty wants to use some of your business talent. We propose to evangelize the world in this generation. Here is one of the biggest propositions that ever confronted you. You cannot do the preaching but you can organize the campaign that will drive that slogan home

into the minds and hearts of every man, woman and child."

These men have answered the call—ten of them—they have said, "Here, Lord, are our talents; use them for the promotion of thy Kingdom," and while the above report covers, apparently, a period of ten years, these gains have really been made in the past five years, since these men have banded themselves together to promote the business of the Lord's vineyard.

I take it that there are many such men in this audience, men who are mighty in business. God is calling you, captains of industry, for a particular work for which you are trained and fitted. You are the Moses of the hour and your bush is on fire. God is calling you, not to come over into Egypt to lead a depressed people out of the land of bondage, but to use your mighty talent in helping to organize America, that she may measure up to her world responsibilities in this trying hour.

This Congress is a culmination of sixty-nine great conventions that have been held throughout the United States. Consecrated and able men have stood before men who have assembled by the thousands and implanted a message in their hearts. The advertising has been done and now comes the opportunity for you captains of industry to apply the follow-up; to see to it that an organization is formed in every denomination and in every congregation in that denomination; to see to it that the every-member canvass is carried out in every congregation in the length and breath of this fair land, so that every man, every woman, every church member is touched and becomes imbued with the thought, "God is personally calling me to help evangelize the world in this generation."

A GREAT CONSTRUCTIVE PROGRAM

George Heber Jones

The period under review has been one of far-reaching changes in lines of development and policy in the Methodist Episcopal Church,—a period which has been profoundly influenced by the Laymen's Missionary Movement. This influence has registered its results in three particular ways. First, it has helped to introduce new methods of business management in our local churches; second, it has resulted in large financial returns to our boards of benevolence; and third, it has brought about a renewed emphasis in our Church on lay responsibility.

Look for a moment at these three points.

I. The introduction of new methods of business management.

(a) The Laymen's Missionary Movement has given to us our new financial plan, our name for the every-member canvass for a weekly offering both for current expenses and for missions and benevolences. We have over sixteen thousand churches and congregations to which our bishops annually appoint pastors. Of the number which have adopted this plan we have no definite figures, but competent authorities place it at between twenty and twenty-five per cent. This has contributed not only to astonishing financial results, but to a larger pastoral efficiency. The estimate I have ventured to quote means that between three and four thousand congregations are now following this method in our denomination with many good results, not the least of which is this: that it has relieved the pastor from the responsibility of raising the finances of the church and has set him free for his specific work of deepening the spiritual life of the church and saving souls. It is my profound conviction that the large increase in

membership over which we are rejoicing may be attributed among other causes to this setting a large area of our pastorate free from what, in many cases, was an embarrassing responsibility, to building and extending the Kingdom of God in the hearts of men.

(b) Another way in which we have been influenced in the matter of business management has been in the coördinating of our benevolent boards and their work at the top by the establishment of the Commission on Finance. To use Dr. Moore's illustration, I think that has performed the function of the "billy-goat" in our denomination, and has helped many congregations out of the hole in the fence. This Commission on Finance, with its personnel of influential laymen, ministers and bishops, has introduced an equitable apportionment system in the denomination, and out of 487 annual conference districts 281 have accepted this plan for our recognized benevolences. In 1915 these 281 districts show a net increase of benevolent contributions to our various boards as compared with 1912, of $182,314, while the 206 districts that held to the old plan showed an increase of only $34,573 for the same period.

II. Enlarged financial returns:

In 1910 we were practically in a stationary or retrograde condition in regard to income of boards. But the new emphasis sounded by the Laymen's Movement, then just getting under way in our Church, started things in an upward direction. At first the showing is small—in 1910-1912 an increase to the regular benevolent boards of $10,340. But in 1912-14 this rose to $130,566. The result by quadrenniums was even more conspicuous. In the Board of Home Missions and Church Extension the increase in income from collections for the quadrennium ending 1915, compared with the previous quadrennium, was $209,762; in receipts for the loan fund, $230,682, making a total gross increase to the board's income of $440,444. In the Board of Foreign Missions for the same

quadrennium the increase in our so-called regular income was $321,000, while the special gifts income shows an increase of $300,000 more, or a gross increase of over $600,000. This does not include, except in small part, five great gifts for property purposes aggregating over half a million more.

But this is only a part of the story. There are equally notable increases at other points in our denominational finances. Without giving the total figures, but confining my statements to increases, please note that in ministerial support the amount contributed in 1915 was $1,765,171 more than in 1910. Our property holdings in 1915 were $61,153,873 more than in 1907. One-ninth of all the present property value of our Church was acquired in the period under review. As a result, the average value of a Methodist Episcopal church building rose from $4,730 in 1907 to $6,936 in 1915, and the average value of a Methodist parsonage from $2,000 to $2,499 during the same period.

III. The recovery of a diminishing emphasis on lay leadership.

Once the Methodist Episcopal Church was noted for its emphasis on lay preaching and lay leadership. Philip Embury and Captain Webb, and others of the early period, were laymen. But we soon lost that emphasis, and have been striving ever since to restore it. A long campaign, which terminated only in 1872, was necessary to get lay representation in our General Conference. The local preacher is a lost asset with us. But a turn is coming in the evolution of our church policy, under the inspiration of the Holy Spirit. The larger and more dynamic influence of the Laymen's Missionary Movement in our Church cannot be measured by its missionary or its financial results. Its largest contribution has been in its restoring of a new emphasis upon lay activity. This has been materially affected by the laymen's missionary conventions. The national campaign of the interdenominational movement in 1910 showed us the way. We tried to translate it into

the terms of our Church life. In Indianapolis we held a National Convention of Methodist Men, which has more profoundly influenced life in our Church than any other gathering in a generation. In New England an episcopal area convention was held; in Ohio a state area convention, in North Indiana an annual conference area convention, and at several appropriate centers rural church conventions. From these conventions of the Laymen's Missionary Movement and of the denominational conventions over 100,000 Methodist men were sent back into their local churches with a new vision and a new power in their hearts.

ENLISTING THE WHOLE CHURCH

WILLIAM P. SCHELL

It seems appropriate to open these remarks with a reference to the history of the every-member plan in the Northern Presbyterian Church. It is interesting to note that while the Laymen's Missionary Movement was inaugurated in 1906, the Presbyterian Church, realizing that it had been predestined to get in a little ahead of the procession, established in 1902 a Forward Movement. The idea of the Forward Movement, the aim of which was to reach the Presbyterian Church with an appeal for an advance along missionary lines, originated with ten or twelve consecrated laymen. When the Laymen's Movement was organized in 1906, the Presbyterian forces, having been mobilized, found it a simple matter to fall into line.

In the few minutes allotted to me I am asked to speak on several achievements within the Presbyterian Church in the operation of the every-member plan. I would like to speak of four achievements.

(1) *The large number of churches enlisted.* In the Northern Presbyterian denomination there are 9,891 churches. Of this number, 2,200 churches have less than 25 members each. This leaves a balance of 7,771 churches to be considered. Of this number reports were received prior to this year, showing that 3,569 churches had made the every-member canvass. Thus far this year returns from only one-third of the presbyteries have been received, but these returns show that 470 additional churches have made the canvass this year. If this rate of increase is maintained, it will mean that 4,800 Presbyterian churches have carried out the every-member plan, or nearly 60 per cent of the entire denomination.

(2) *Financial receipts.* Every agency of the Presbyterian

Church closed the fiscal year ending March 31st, 1916, with a surplus for its regular work. The net increase over last year from living donors alone was $235,335. An example of the growth in ten years is seen in the receipts of the Board of Foreign Missions, which in 1914 reported a little over a million dollars in gifts, and which during the fiscal year 1915-1916 received $2,285,000, or more than 100 per cent increase. While this is encouraging, I believe we shall see the time when the foreign board alone will receive five or six million dollars a year for its work.

(3) *A new attitude with regard to home mission churches.* Many presbyteries, with the approval of the home mission agencies, have definitely decided to grant home mission funds to churches asking aid, only on condition that those churches carry out an every-member plan and make a personal canvass annually. The result has been that many churches which previously felt the need of home mission aid now find it possible to do their work either without such aid or with greatly reduced appropriations from the home mission board. In this connection it is interesting to note that the church in Elat, West Africa, last year enrolled 15,000 contributors on the every-member plan, and that those contributors gave $13,000 gold for the support of the work. It is also noteworthy that in Africa every Presbyterian church is self-supporting.

(4) *Closer relationship between Boards.* As a result of the every-member plan under the United Movement of the Presbyterian Church, the various agencies of the church have been brought close together in harmonious and effective co-operation. We are now able to report that the Church is making a united appeal for all its work. This has been a distinct and gratifying achievement.

Lack of time prevents my speaking of achievements in synods and presbyteries. I want to call your attention, however, to the example of the Synod of Illinois which carried

on a systematic campaign throughout the state, the Synod of Ohio, which divided the state into six districts in an effort to enlist the interest of large delegations in the laymen's missionary conventions, and the Synod of New Jersey, which keeps in close touch with the presbyteries and churches in an effort to line up all sections of the state in carrying out the every-member plan.

There is time for me to say just a word about one or two churches. I would mention especially the example set by Bethany Church of Brooklyn, where the men of the church in the absence of the pastor on the Pacific Coast, carried out an every-member canvass and reported the results as a surprise to him on his return from his vacation. In this case the pastor would have directed the canvass himself if he had been present. The example set by the men of the church, however, should be an incentive to men in other churches, and wherever there may be churches whose pastors are lukewarm with regard to the every-member plan, it might be a good idea to give the pastor a vacation and let the men carry out the canvass in his absence.

In conclusion, I have been asked to say a few words regarding the spiritual aspects of the every-member plan. I shall speak especially of prayer. It is one thing to have the canvassers go out alone to make the canvass, and another thing to send them out with prayer. When one canvasser was asked what difference it made to him that his pastor had sent the canvassers out with prayer, he replied: "It made me pray as I went out on the street and when I visited the homes." In another conference a man asked this question: "How shall I overcome my fear in visiting homes?" I answered his question by telling him the following story:—

One of our missionaries in Africa, several years ago, was told that the Bulu chief in a village ten miles away had said that he would kill the first white man who came into his village. When the missionary heard the news he at once

decided to visit the Bulu chief. He made the journey to the village and called at the hut and said: "Chief, I hear that you said you would kill the first white man who came into your village." The chief replied, "I did; that was just what I said." The missionary answered, "Well, I have come. What are you going to do to me?" Said the chief, "Nothing. I am not going to do anything to you now that you have come. The man I am looking for is the man who is afraid to come."

Men are afraid until they pray. After that fear disappears. I would emphasize also the fact that men are going out today in the name of Christ just as the twelve and the seventy and the other disciples were sent out two by two by our Lord, and wherever they go in that spirit, they are able to report as the first disciples reported: "Even the devils are subject to us in thy name."

The next step, as far as the Presbyterian Church is concerned, is that the giving shall be more proportionate. We have now worked out the plan and the method, and our giving has become more systematic, but we are not yet giving proportionately. When we have enlisted the members of the Presbyterian Church in the great service of stewardship, we shall have reached the greatest achievement of all.

FOURFOLD PROGRESS

A. E. Cory

As they face the part of the world which they have undertaken to evangelize, the Disciples of Christ realize that they have not done as much as they should toward world redemption, but God has blessed us in the ten years just past.

Four words express the progress of the Disciples of Christ in the ten years immediately past,—the extensive growth, unity, faith's outreaches, and the triumph of prayer.

Under extensive growth we note the strengthening of the home base. Missionary indifference and opposition have disappeared before the triumphant march of missionary education and sentiment. In these ten years nearly twelve thousand adult classes have been organized in our Bible schools, all of which are generators of missionary enthusiasm. The Disciples, in these ten years, have opened eight centers for immigrant work. We have made an intimate and definite study of social service in the rural church. We have reached out to Alaska and have sought definitely in these years to do a constructive work in unoccupied fields.

In these ten years the missionary offerings for both home and foreign missions have increased about ninety per cent from Sunday-schools and churches, and from individuals a much greater per cent.

In these ten years the Disciples have seen the development of more than a dozen great benevolent institutions, and a program that will properly care for those who have devoted their lives to the ministry.

In this decade one of the greatest building programs ever undertaken by a single church has been fostered and helped by our Church Extension Society.

Our colleges have made an adequate program for standards

and enlargement, and are having the greatest attendance from the homes of the churches in their history.

The Disciples of Christ organized the first College of Missions, in response to the recommendation of the Edinburgh Conference for institutions for the higher training of missionaries. Since 1910, not including the figures for this present year, there have been in attendance 84 regular students. Besides these 186 occasional students have been admitted to elective courses. The regular students have represented 47 institutions of learning and five religious communions. Of these graduates 39 have received appointments under several different foreign boards as follows: 18 to India, 3 to China, 4 to Liberia, 4 to the Belgian Congo, 2 to the Argentine Republic, 3 to the Philippines, 1 to Japan, 3 to Mexico, and 1 to Porto Rico. Another was assigned to the Chinese work on the Pacific Coast, and two to the mountain schools of Kentucky. Of missionaries on furlough the enrolment has included 23, representing India, Japan, Arabia, Belgian Congo, Mexico and Porto Rico.

With this extensive development of the home base it is natural indeed that we should see on the mission fields the membership in our churches and Sunday-schools more than doubled, a trebling of the number in schools and colleges, and a quadrupling of the number receiving medical treatment.

The greatest progress cannot be stated by means of statistics. Ten years ago our colleges, missionary and benevolent organizations, were all in either friendly or unfriendly competition each seeking the ear of the churches without regard to the interests of others. This last decade, we believe, will stand out forever in the history of the Disciples as the period when all our organizations began to coöperate toward a common end for the uplift and the up-building not only of our own body but for the saving of the world. A single movement, known as the Men and Millions Movement, is pleading for every organized interest of the Church, and

the leaders are making a common plea, not for the special interests with which they may be officially connected, but for the whole work of the whole Church.

These ten years have seen not only this unity at home among ourselves, but it has given us a rare part in that great University of Nanking, which is an expression of our unity with all Christian bodies in the world, and is but a forerunner, we believe, of the unity that we shall be led to practise in all the fields.

In the last ten years we have seen a little church of thirty members on the banks of the mighty Congo, grow to four great churches, with a total membership of over five thousand people and one hundred and fifty native evangelists, and with a mission steamer plying its way to regions where dwell savages heretofore untouched. One of our boards is even studying the great Ubange District which reaches to the edge of the great Mohammedan belt where we may have a part in the solution of that great problem.

Again, there is that small group of missionaries who have found their way to the edge of the Tibetan border and are now seventeen days' journey in Tibet itself towards Lhasa.

The challenging need of great populations in South America, India, Africa, China and Japan, for whom we were responsible, drove us to our knees some five years ago, and we were led to begin a campaign among individuals that has revealed the triumph of prayer. Doubting whether or not we could do anything worthy, we saw a million dollars pledged for foreign missions. Then began the movement for unity among our societies and we decided to go out for two and a half millions for the world fields. The business men of our church realized that our colleges were not up to standard, and it was suggested that we should ask for as large a sum as six millions of dollars. But how? Men were driven to their knees, and as they faced the world's need they also faced the question of their relation to their money. After a night of

prayer one man was asked for a million dollars. After days of prayer this man gave a million dollars on the condition that a total of six million, three hundred thousand dollars be secured for the united agencies of the Church. Practically two-thirds of that sum has been secured, in addition to the first million. This money has been obtained not by high-pressure methods of money-raising nor by exciting slogans, but men have been driven to their knees as they faced the needs of the world.

A man who would not consent to give $600 a year to support a missionary afterwards gave $25,000 to begin the evangelization of a great district where he hopes that a work may be done that will really honor the Christ. One woman worth one hundred thousand dollars gave one-tenth when the movement was started, but she was afterwards led to give two-thirds when she faced the world's needs. Another woman decided to give a thousand dollars and afterwards gave twenty in the desire to be properly represented before Jesus Christ.

The call for money has made us realize that we may overemphasize money, and the slogan has been given that we should enlist a thousand workers and inaugurate a constructive missionary program in every church.

Beside this constructive program at home can be placed the intensive development of foreign fields that represent at least forty millions of people for whom the Disciples are responsible, and the great sections in America on the frontier and in the cities for which we are responsible at home.

When we face these outstanding tasks we feel impotent and their accomplishment seems impossible. While these ten years have given us growth and a marvelous increase in financial returns, they have also taught us, with more emphasis than has ever been placed on them before, two things. First, that no single agency of the Church can perform the Church's task, but this can be accomplished only by the world Church.

And second, that as the whole Church moves forward to carry out the work of the Christ, it must not rely on human plans, for it is "not by might, nor by power, but by my spirit, saith the Lord of Hosts," and to Him are given all things.

THE PRESENT DAY WORLD APPEAL TO AMERICAN LAYMEN

THE MOHAMMEDAN WORLD

James L. Barton

This morning we turned the x-rays upon ourselves and made interesting discoveries. This afternoon we are to turn the telescope of God out upon the world, and as I am the first of four speakers I am going to give the text for all of them, and for all of us as we consider this subject today and in the days to come: "Lift up your eyes unto the fields." We can not spend our time examining our own machinery or getting ready to do something at some indefinite time in the future, but must turn our eyes upon the fields of need and appeal of the great world for which our Lord Jesus Christ died.

My task is the Mohammedan world and its appeal. What is the Mohammedan world? It is a world that has probably attracted less attention than any other religion or any other world.

Are we aware that of the total population of the world at least one-eighth are Mohammedans; more than two hundred millions of the population of this world are believers in the prophet Mohammed. Every eighth man is a Mohammedan, every eighth woman, every eighth child. And they are scattered under different flags and in different countries. This complicates our problem. Probably only about ten millions are in Turkey, twenty millions in Russia, sixteen millions in Egypt; sixty-seven millions are in India, perhaps thirty millions in Africa, and maybe twenty, twenty-five, or thirty millions in China. Mohammedanism has been referred to as the religion of the hot belt; the great majority reside within thirty degrees of the Equator, and this is the Mohammedan world we are to consider today.

What is the attitude of the Mohammedan world toward

Christianity? In this, Mohammedanism differs widely from Buddhism and all other non-Christian religions. Mohammedanism is uncompromisingly opposed to Christianity. Its attitude towards Christianity from the beginning has been antagonistic; at the very name of Christ the Mohammedan rises in protest, especially if you want to convey the idea that He is the divine Son of God. He will not join with you in praying, "Our Father, who art in heaven," because he refuses to think of God as a father. His God is a great and mighty ruler who set the world in motion, but who lives afar off, a God of justice and power but never a loving father. The Mohammedan resents the divinity of Christ and the power of the Holy Spirit. In all these things he stands in direct opposition and positive antagonism to Christianity.

But more than this, Islam started out somewhat as a reformation of the Christianity that Mohammed and his followers knew, while his method was to win the world for Mohammedanism not by persuasion but by the sword. Mohammedanism has preyed upon Christianity from the beginning and down even to the present hour. If I had time to tell you what Moslems are doing in the Turkish Empire today in a desperate endeavor to force the helpless Christians or what remains of the Christians in the empire to accept Islam, you would be astounded. I have in my possession a printed statement they are circulating and forcing Christians to sign, declaring that the person who signs it has looked into and finds Islam the only true religion and these are at once registered as Moslems. That is but an illustration of the ways in which the hand of Mohammedanism has been ever stretched out against the Christian world. You know how the conquest beginning in Arabia reached across to Syria and Asia Minor and North Africa until the Christian Church in those countries was overrun by the Saracen forces and until Spain became a Mohammedan empire; how in the ninth century Mohammedanism, crossing the Pyrenees, set out to conquer Eur-

ope and was met by the forces of Charles Martel and driven back; how several centuries later the mighty Moslem army of Suleiman the Conqueror, that great builder of the Mohammedan Empire, thundered at the walls of Vienna with the one purpose of winning Christian Europe for Islam. From the beginning until today the internal sentiment of Mohammedanism has been one of open and direct antagonism to Christianity.

What is the attitude of Christianity to Mohammedanism? I have said enough to suggest to you from history that from the beginning Christianity has stood in open conflict with Mohammedanism, a conflict not of theological discussion but of arms, and that when Christian forces were strong enough to drive back the Mohammedan forces Christianity prevailed, and when Moslem hordes were able to drive back the Christian forces Mohammedanism prevailed. So the conflict has been a conflict of arms, the clash of carnal weapons, strewing the lands with death. It is an astonishing fact that until the twelfth century there seems to have been no united effort to win Mohammedanism. Then came the Crusades, in which Christianity in the name of Jesus Christ, under the banner of the Cross, rallied her forces in Europe and started toward Palestine with sword and weapons of carnal warfare to conquer the Moslem—and gain possession of the Holy Land. Crusade after crusade followed, demonstrating Christianity's only effort up to that time to win the Moslem world, an effort in which there appeared not a shadow of the love and compassion and fellowship of Jesus Christ.

A beautiful star appeared in the heavens of the Middle Ages when Raymond Lull, a devout disciple of Jesus Christ, and a scholar, prepared himself by the study of Arabic to preach to Mohammedans the Gospel of Christ. He went with the story of the love and compassion of Christ, and you know the story of that life given to this mighty service, and how ultimately in his old age he died a martyr on the shore of the

Mediterranean, having testified by his life and by his death to the compassionate love of Christ. But the Church failed to follow and for six centuries more there was hardly an attempt on the part of the Christian Church to carry to Mohammedans anything of the beauty and power and saving grace of the Gospel of our blessed Lord.

The whole bearing of the Christian Church towards Mohammedanism for twelve centuries was an attitude of antagonism, fear, and hatred, and is it any wonder that Mohammedans do not love Christians when there has been no effort to show the power and love and spirit of our Lord?

I must also speak for the Mohammedan world as it today lifts its voice and mightily calls for help from without. We often think and speak of the solidarity of Mohammedanism. Islam is united in some things. It is united in its creed, but it is broken up into a great variety of sects and classes. There is no genuine pan-Islamism. There is no central power to rally the Moslem forces. Only three centuries ago the Ottoman Empire was the greatest on the face of the earth; only a little before, the great Mogul Empire of India commanded the attention if not the admiration of the world. But today the political power of Mohammedanism is broken. You know how, little by little, the Ottoman Empire, once feared by the world, has lost province after province, district after district, country after country, and the process is still going on. You know how Persia, a Mohammedan country, has become subject to European and Christian control. Egypt has recently come wholly under the control of the British Government. You know how sixty-seven millions of Indian Moslems are under the Christian empire of England; and Turkey, the last Moslem power, is passing away. The two hundred million Mohammedans will then be under some alien power, and nearly all of them under the control of Christian nations.

The pride of Mohammedanism is broken. Mohammedan leaders everywhere, where they talk freely to those who come

close to them, speak with broken hearts, saying that their hope for Mohammedan domination of the world is gone. They pinned their faith to the belief that Mohammedanism would become the religion which would rule the world, but now the Mohammedans of Turkey and elsewhere are saying freely to one another and openly to the Christian missionaries, "Our hope of the national success and rule of Mohammedanism is forever gone." Only the other day in one of the Christian colleges in the Turkish Empire a young Mohammedan man spoke on the outlook for Mohammedanism, and in his address he said, "There is no hope for Mohammedanism unless God shall raise up a leader to lead to victory." He was asked, "Is there such a one in sight?" "No," he said, "there is no such one in sight, but God knows, and unless God has such a one, Mohammedanism as a national force in the world is doomed to destruction." And when you strip from Mohammedanism its hope of political power, its hope of rule, of government and domination, you have stripped it of one of the chief forces that have held it together throughout these generations.

There are Moslem sects in Egypt, in North Africa, in Persia, that have nothing to do with one another, sects that are persecuting one another as the Christian Church persecuted for heresy in the Middle Ages. They say that there are between two and three hundred sects or orders in Constantinople alone. Moslems speak to missionaries with the utmost freedom, write it in their papers, print it in pamphlets, that Mohammedanism as a religious creed that will satisfy the hearts of men has failed and that there is no hope for its rehabilitation.

There has never been a period in the history of Islam when there was such hopelessness as exists today on the part of Moslems of any possible national or religious unity among them. Take the matter of the holy war. A year ago last November, the Sultan of Turkey—the Kalif of Islam—called

on Mohammedans all over the world to unite, rise and draw the sword and give their blood for the promotion of Islam and the protection of Moslems. That call was issued in the most solemn and serious manner by the great leader of Mohammedanism, the Kalif of Islam, the Sultan of Turkey. Nothing came of it. There never has been a time when there have been so many desertions among the Moslem troops as in this last war. The call to a holy war did not seize upon the thought of the Moslems of Turkey, to say nothing of India and Egypt, where they lifted their voice against it; and it was demonstrated that the solidarity and unity of Mohammedanism is gone forever.

What does that mean to a people who have cherished the one conception that they were the divinely chosen people and were to rule the world, who have been taught from childhood that their faith was to be the faith of all the world, now to awaken to the fact that there is no longer hope for Mohammedanism either as a political power or as a world religion?

There are thousands of Mohammedans who are inquiring today regarding the content and promise of Christianity, and who are giving as their reason that their religion does not meet the needs of their life. A young man who had learned to repeat the entire Koran by heart, at the head of one of the mosques in a great city in Turkey, and at the same time a student in a Christian college, became a Christian and made profession of his belief in Christ. The Moslem judge called him to the tribunal to answer to the charge of breaking his faith, and under every rule and precedent nothing remained for him but death. He bade good-by to his student friends, three or four hundred, and turned to the judgment hall. When he came into the court, and took his place in the prisoner's chair, the Cadi received him graciously. And then he said to the prisoner in gentle words, "Will you please tell me why you have become a Christian?" And for one hour that young man clearly told to the judge and

court and officials his reasons. He had found, he said, that Islam did not satisfy the longing of his heart, did not answer the inquiries of his mind as he asked, what is truth; and he related how he had groped his way until finally he had found that which answered the call of his heart, the inquiry of his mind and the need of his soul; he had found the religion of Jesus Christ the only perfect and satisfying religion. And when he was through the judge and the court arose, and the young man went back to his college and is there today standing for Christ, exonerated by the highest court of Islam in that city. This shows how the door of Islam is open for us to approach the Mohammedan mind and heart.

The Christian Church has never done anything as a Church to meet this call of Islam commensurate with the need. It can never be Mohammedanism *and* Christianity, it is *either* Mohammed *or* Christ, and the question comes to you as representatives of the Christian churches of America, "What will your answer be to the Mohammedans who are today inquiring, Who is the Christ, What is the content and power and promise of Christianity?" They are asking it today; they may not be asking it five years from today. Twenty years from today that door may be absolutely closed, but today, as never before in your history or mine, as never before in the history of the relation of the Christian Church to Mohammedanism, it is open. Never before has there been such readiness there to receive Christian truth, to receive the Christian teacher, and to follow Christ.

Will it be Mohammed or Christ? Let our answer be, It must be the Christ.

THE HINDU WORLD

JOHN P. JONES

I have spent more than half my life in India. I went there because I heard the appeal of India. During every year of my stay there that appeal became more and more urgent. The voice of the three hundred and fifteen millions of that land has become more and more imperative to me and it has crossed over these ten thousand miles of ocean, and today it calls to America, the greatest appeal of the world and of the ages.

No other land under heaven needs more sorely the Gospel of Jesus Christ, or feels more intensely that need, than India at the present time.

I know that India is the land of ancient civilization, and she is proud of her hoary institutions and clings to them tenaciously. India is a land, too, of wonderful philosophy. No other people in their self-propelled flight after things divine have soared to higher realms and more persistently than have the people of India, and the thought of India and its philosophy dominate the life of these millions today. It is a land wonderful in its social system; its most remarkable caste system has held the people as in a vise for more than twenty-five centuries, and they now continue to be its slaves. And yet its civilization has never wrought anything for the redemption of that country. It is now a decadent system without life among the people. The Hindu philosophy of the land has been a beautiful palace built in the air; it has never come down to the life of the people to vitalize and to bless it. The social system has been one of the most colossal curses a land has ever known.

India has been a land constant in its faith. I know of no other people so gifted as they religiously; they have produced

and fostered religions beyond any other people. No country I know of has equaled India as a mother of religions. One-third of the population of the world are worshiping at her shrines. Yet this gift of religion from God to that people has never blessed them, because it has always been subsidized by a superstition that has transferred their minds from things heavenly to things earthly and unworthy; and they stand there helpless notwithstanding these great endowments of which they have boasted for centuries, and they unconsciously turn their faces to the West and cry "Come, help us, brethren of America."

This is the appeal, my friends, of a colossal task. The people of India feel their need, and yet the country is one that represents the most stupendous task in history. Never before has our faith faced a system so marvelously controlling a people as that which is found in India today.

Remember that in India you have nearly one-fifth of the population of the world. It has more races than there are in all Europe. One hundred and forty-seven languages to confront us in our Christian enterprise in that land! What an immense work is placed before us—to go out to that land and establish our faith among a people so ancient in civilization, so marvelous in intellectual power, and so enslaved by its social life.

Yet while we realize that in India this conflict is the greatest of the ages, and the greatest appeal to our country for consecrated heroism, we must realize also that it is the appeal of the greatest opportunity possible.

I know of no land that today furnishes to American Christianity, to the young men of consecration in our land, a richer opportunity for service. He who would find the religious thinkers of Asia should go to India to discover them. If you wish to find the sources of the thought which controls Asia today, and the religious sentiments that have animated India, China, and Japan through the centuries, you

must go to India. There you will realize that you are face to face with the people that control the East as the Anglo-Saxons have controlled this part of the world, people whose leaders have ever been ambitious to find the way for union of the soul with the divine. They have been called a god-intoxicated people, and I know of no people so given as they to that mystic type of piety which seeks complete unity with the divine. China and Japan are but the echoes of the thoughts and sentiments of India. If we are to influence all the East, if we are to bring Asia, that great continent of religions, to the cross, and bring this more than a thousand million people to the feet of Jesus, we must work first of all and most of all, it seems to me, in that center of religious thought, India.

God in a marvelous way has made India a special ward of the West. He has connected that people with the West in a peculiar way, for India to-day is politically an integral part of the British Empire. God has placed there two thousand American missionaries, and Great Britain is supreme in its political power and wielding its forces of education and of culture. God has doubtless intended this to be the greatest opportunity to the Church of the West for the promotion of his cause in the East. Go into those two hundred colleges of India for instance and look at the forty thousand young men and women who are being educated there on lines of Christian thought and sentiment; you will see that one of the greatest opportunities of the ages is given unto us now whereby we can touch Asia at its very heart and bring those people into closer lines with us and our faith.

We speak of America as being "the melting pot of the world." In an important sense we are the melting pot of the West; but in a more significant sense still India is the melting pot of the East. You have there not only a large number of Eastern races, but the East and the West are there in close touch with each other, working out the race problems of the world. These two brothers of four thousand

years ago, the Aryan white, the Anglo-Saxon, and the Aryan brown, the Brahman, are there for mutual contact and study whereby they may ultimately unite to form a great new type of humanity which shall possess and wield the controlling influence in the world of the future. It is of this that Tennyson wrote prophetically:—

> "The East and West without a breath
> Mixed their dim lights like life and death
> To broaden unto boundless day."

Kipling also realized this conflict and its result when he wrote:—

> "There is neither East nor West,
> Border nor breed nor birth,
> When two strong men stand face to face,
> Though they come from the ends of the earth."

These two strong men are now facing each other in India, often with friction and jealousy, it is true; but they are gradually understanding each other and are finding that they are sons of the same Father, brothers studying the same problems and anxious to help each other in the great solution of them.

This is the great opportunity today. The achievements of the past are an appeal and an earnest of what we can accomplish in the future. Study the work of the past. Has it been fruitless? Where can you find larger results, considering the problems and difficulties, than you find in India? There you see the whole community in a ferment of unrest. We have heard of the worst side of this unrest of India but we do not realize that it is the unrest of a people coming into new ideals, seeking something better. These thirty different religious reforms which we now see there mean that the people have come to realize that they are in a new era, and face to face with such

problems of life as they have never met before. Look at the four million men and women who now bear the banner of the cross of Christ in that land. A small number it is true in comparison with the three hundred and fifteen million population! Yet our faith never recorded such progress there as it does today. We have a Pentecost every two weeks—two hundred souls added to our faith daily! We have mass movements in India today which almost overwhelm many missionaries; hundreds of thousands of people we are told are waiting for us to receive them and take them into the life and fellowship of Christ Jesus.

But the greatest result is in the transformed life of the people after they enter our faith. They have come mostly from the low-caste community; ninety per cent are from the depressed class of India who have never enjoyed either social or religious rights. We have sought and found them, and in the name of Christ, are bringing them into a new realization of their dignity as men and of their liberty in Christ Jesus.

Fifty years ago we in Madura took a man out of the outcaste community into one of our congregations. How mean and gross his life! But we took his children into our schools. We had no hope of any great progress in the man himself. Now behold our thirty pastors, well educated and well developed,—men of resource and power, of culture and eloquence, of faith and leadership. Who is the leader of these men? He is the grandson of the man we gathered in fifty years ago. What has the Lord wrought in bringing out such transformation! In all our work there is nothing comparable to the leavening influence of our faith. The personality of Jesus Christ is dominating that land. Christ on the cross is the greatest figure India has ever known and they are recognizing in Christ Jesus the One who is to redeem their land. In all the centuries there never has been among their gods or among their saints and sages one whom the people have thought worthy to be followed in life and con-

duct; but today they are looking to Christ, and saying, "He is our Oriental brother whom we have sought, He is the One we love to follow as our ideal of life." What a great change that Christ Jesus should come to be recognized not only among Christians but among the non-Christian men of culture, as the great Leader and Exemplar.

A Brahman of the Brahmans said, "Jesus Christ on the cross is the greatest ideal India has ever known." A Brahman friend of mine bought from me as many copies as could be secured in Southern India of Thomas à Kempis' "Imitation of Christ," that he might distribute them among his friends. He translated it into the Tamil language and gave it to a Hindu publisher, who published it serially for Hindu readers! I believe there is no book now read more than that by non-Christians in India. It is the appeal to the best in them, and carries before them an ideal of life which they think is far beyond anything in their own religious books. "Jesus Christ," says one, "is the One India must know. O India, seek after Him as a bride dressed in her glorious apparel. O my beloved Christ, how have I loved you these many years; I have found peace and joy unspeakable in Jesus." These were the words of a non-Christian whose imagination had been touched and inspired by the vision of glory in Christ which is ours not only to enjoy but to impart to the world.

Moreover, the appeal of India must touch America more than any other land on earth. While Hindus and Americans are in many respects antipodal I know of no other people to whom the Hindus look with such love and appreciation as they do to Americans. I remember years ago, when about to leave India on furlough, a Brahman gentleman came to my home and said to me, "I am told that you are leaving for America. Won't you sell me some articles of your household furniture before you go?" I told him I had nothing left, that I had sold all I intended to sell; but he looked round and saw a

hammer on my table and wished to buy that. He asked first whether it was an American hammer, but I could not tell him since I did not remember where I had bought it. In a curiously interesting manner he took it off the table and examined it, and in a few minutes rubbed down to the stamp covered with dust which read, "Made in Austria." He threw it on the table again, with the remark, "I don't want it; I want an American hammer."

I am sure I don't know the difference between an Austrian and an American hammer; but I do know that the men and women of India have a deep appreciation for things American,—the best things of our hands and minds and hearts appeal to them. In evidence of this remember that more than half of all Indian Protestant Christians are connected with our American missions. Go to Southern India and you will find the American Baptist mission to be the largest; in the North our American Methodist friends have had greatest success; in the West the American Board Mission is the largest. The people have responded to the American call, and they are coming into our missions by the thousands. When the English missionary works for India the people think that he may possibly have some political axe to grind; but when the American works for them they believe that he has come to help and serve them altruistically.

Here is a people—one-fifth of the world's population—crying to us today, listening to us, believing us to be the best representatives of our faith in the world, and more willing to receive it from us than from anybody else.

"I know of a land that is sunk in shame,
Where hearts oft faint and tire;
But I know of a name, a precious name,
That can set that land on fire.
Its sound is sweet, its letters flame;
I know of a name, a precious name,
Will set that land on fire."

And that name is the name of Jesus; and I know of none who can carry that message of Jesus Christ, the Saviour of the world, to that land in a more acceptable way, whose voice will be heard with more gratitude and acceptance, than that of the men and women of America whom you send out. Oh that the Lord may fill us with a sense of our opportunity in this day in that great land where the men and women are looking to us for guidance!

THE BUDDHIST WORLD

S. Harrington Littell

The appeal from the Buddhist world is nothing less than the whole condition—religious, moral and social—of the Orient today. Other religious systems beside Buddhism have had their part in moulding the ideals and thoughts of Asia, but Buddhism, as the predominant religion of that continent, has been the chief formative religious influence, to which the standards of life and thought in Eastern Asia are largely due. And as we study these standards and learn what Buddhism has produced, we come to understand why they have failed, and to see what is lacking in Buddhism, and what Christianity can supply that Buddhism has never been able to contribute.

What is the trouble with Buddhism?

1. *Its whole attitude towards life.* We may mention particularly its misunderstanding of personality; its suppression of individuality; its low valuation of human life; its final goal of humanity, the absorption of all men into Nirvana, resulting in the loss of self-conscious personal life—that which is most precious to each of us: that which in each is *par-excellence,* himself. This is the first appeal from the Buddhist world, its wrong philosophy of life.

2. *The second trouble is its degraded view of womanhood.* It teaches "women are more evil than men." A Chinese proverb says, "Women are five hundred degrees below men." In the transmigration of souls, good women may be promoted to become men, and bad men are degraded by having to live their lives over as women. There is a proverb in China which says, "Woman's greatest virtue is suppressing the desire to learn," and acting on this principle Buddhism has not produced on its own initiative, so far as I am aware, a single school for girls. Another proverb says, "A robber does not rob a family where there are five daughters;" daughters are

light-fingered; and what is left after *five* of them are through is not worth a thief's attention! "A good man does not feed a girl of eighteen," he gets rid of her before that; if he keeps her, plainly, he is not a good man.

A result of such thinking, crystallized in proverbs of this kind, is found in the child-widows of India, in baby towers and slavery in China, and leads on naturally to the next void in Buddhistic teaching, namely:

3. *The absence of high and holy ideals of home life.* Where woman is the sport, or the slave, or the chattel of man, pure home life is impossible; and this is the condition we find in Buddhist lands.

4. *Fourthly, there is the highly-developed cruelty of the Oriental.* You see it in the treatment of criminals, in the public tortures, where men and women gloat over and enjoy the sight of human suffering; and you see it pictured in Buddhist hells, which are temples showing scenes of indescribable tortures, where the children gather to absorb, and to laugh at, the sight of barbarous suffering, until their hearts gradually become hardened. This side of Buddhism tries to terrify the people into being good and is a kind of forerunner of what we now call "frightfulness." The result is a hardening of heart in China, India, Burma, and to a great extent in Japan, that makes people grow all too accustomed to the sight of cruelty and pain.

5. *Then there is the false estimate of the human body and the low value put upon it.* Buddhism tries "to kill the senses," because the body is evil, and the chief source of evil; and therefore the more "religious" a man is the more he will show that he can master it, by excessive, ascetic practices, in India notably, which are meant to show his scorn of the flesh. To them there is no such thing as what Bishop Brent calls "the splendor of the human body." Such a view is never found in the religious teachings of the Far East so far as I know.

In China, the Buddhist estimate of the body has not worked out as it has in India, in blind asceticism, but we see those who care for the body, the doctors, because they deal with the least honorable part of our nature, held in low esteem, being ranked with wizards and fortune-tellers in popular estimation. One result of the false view of our physical nature was the notable absence of hospitals in China before the Christian missionaries entered the country. None of these institutions which dot our country from Atlantic to Pacific—insane asylums, deaf and dumb schools, blind asylums, industrial schools, without which we would consider ourselves uncivilized—were ever produced by Buddhism, so far as I have learned.

These are some of the general conditions of life and thought which prevail in Buddhist lands; to which I add, finally, the last nail in the coffin of Buddhism the fact that *it has ceased to be missionary.* It may have originated as we have just been reminded, in India; it may have had six hundred years' start of Christianity, and may have spread throughout Asia; but it is not expanding now, nor spreading even the nobler parts of its message anywhere in the world.

Besides these general conditions, there are special features found locally, which call to Christians, features which Buddhism is powerless to change if not always responsible for.

A. In India. Buddhism has never touched the caste system, which prevents any true sense of human brotherhood. No wonder the outcastes, people who have no social or political existence in the view of the other castes, welcome a teaching which tells them for the first time they have souls, and that the Gospel is available even to the poor and ignorant. There is no more powerful testimony to the truth of the Christian faith today than that these outcastes are eagerly accepting it. A proof of Christ's Messiahship, in our time, as in his days on earth, is this: "The poor have the gospel preached to them." The outcastes found nothing for them in the religion of Buddha.

Then in India we find licentious and degraded practices, of indescribable lewdness, carried right into the temples as an integral part of religious worship; and Buddhism has never been able to bring this to an end.

B. In Japan, there was such a breaking down of Japanese "morals"—the old standards of the Samurai, *Bushido, noblesse oblige*—that the Government in 1911 called a conference on morals, and Christianity for the first time was treated on an equality with Buddhism and Shintoism. They found that it alone conspicuously had constructive ideas. At the coronation of the Emperor last autumn for the first time in history four native Christian leaders were decorated by the Emperor. But I think one of the most significant recent actions in Japan is their choice of name for the present reign. You know they call the reign of each emperor by the *ideal* they desire to set before them for his reign. The title of the last reign was *"Meiji,"* "Enlightenment." Japan did become enlightened, but morals weakened dangerously. For this Emperor's reign they have selected the name "Taisho," *"Great Uprightness"*—or "Righteousness." Further, the Emperor has made two significant gifts to missions. The first to the Salvation Army, yen 2,000 ($1,000), and the second, yen 50,000 ($25,000) to St. Luke's Hospital of the Episcopal Mission in Tokyo, which was followed by an equal sum contributed by leading Japanese officials and merchants. At the same time, there have appeared many evidences of attempts to revive Shintoism, as a means of restoring the weakening power of the Emperor, and of reviving the sanctions of ancient Japanese morality; while Buddhists, seeing Buddhism threatened by the power of Christ, began to preach in the temples, a thing unknown when I first went to the Far East; they have introduced hymn-singing; have imitated the Christian Sunday-school, and organized Y. M. B. A.'s—Young Men's Buddhist Associations—in imitation of the Christians. Their effort is to elevate the morals of the people; but we know, and

they will learn, that this can be accomplished effectively only through the power of Jesus Christ.

C. In China. Mrs. Montgomery in "The Empire of the East," says, "Every temple in China looks like a neglected mausoleum decaying over the corpse of a dead religion; and the priests look like sextons of a neglected graveyard." You can not be a Taoist or Buddhist in China, and accept the inventions of modern times. These religions are toppling over under the pressure of our modern civilization. The *teaching* of Buddhism in China has come to an end; there are no classes, no instructions, no message. I have never heard of a priest teaching, in the last fifteen years. St. Paul speaks of "dumb idols." I thought once that "dumb" referred to the fact that idols are the "work of men's hands, which have mouths but speak not," etc. (Ps. 115), but after going to China I began to realize that it meant a philosophy, or a religion, with no message, and no voice. The idols are "dumb;" so are their worshipers; as the Psalm says, "they that make them are like unto them; so is every one that trusteth in them"—*speechless* when it comes to the difficulties and problems in life which matter most. Dumb idols produce dumb priests; and the people "languish," not being fed. It is little wonder that even the priests try strange and superstitious and futile ways to become holy. I knew of a man who did not stop either to sleep or to eat for two days and a half, repeating the name of Buddha all the time, until at the end he fell in a dead faint. I saw another priest making a pilgrimage over China, taking three steps forward and falling prostrate on his face, then three steps again and another prostration, all the way. He aimed to visit all the great shrines of China in this way, and thought that by this method he was becoming a saint. He had been doing this for eight years when I saw him. He, a teacher of religion, teaching no one, thought he was winning his own salvation by going thus over China, a sort of human measuring worm.

In Burma, and elsewhere, they say their prayers on prayer-wheels—"vain repetitions" again; for "they think they shall be heard for their much speaking." They set their wheel going, and go back to their gambling or other occupations, good or evil, while it spins. I heard of a priest who recently connected his prayer-wheel with an electric light dynamo, and performs his devotions now by electricity. No wonder that strange nicknames for the priests have come into use. In some places they call a Buddhist priest "the big rice-eating worm;" "the man who has nothing to hold on by," (referring to the shaven head). Other men in China wore queues. But the expression here implies a general slipperiness of character. Another expression is, "a priest is only a thief with a bald head."

Where religion lacks power it is apt to descend to trifles, and philosophy becomes warped. The "Sacred Edict," a Chinese book of instruction in morals, which consists of sixteen precepts, in the second precept urges people to harmony and peace, and here is the illustration given, by which harmony will be induced:—

"In the Southern Tang Dynasty there was a man named Cheng-pao, whose clan was a large one, over 700 persons having a common supply of food. There were about one hundred dogs belonging to the family, all fed in the same enclosure; if a single dog were absent none of the others were willing to take their food. So you see that in the family of Cheng-pao, because people were on very good terms with each other, all the dogs were influenced for good in consequence! Now, is it possible that men are inferior to dogs?"

However beautiful certain passages in the Buddhistic books may be, surely the call comes to Christians to lead the people in actual life from such trifling, from superstitious thraldom to the liberty of the sons of God.

And the Orient is entirely ready for the preaching of the

Gospel. In China, there is little or no opposition, religious or intellectual, to Christianity. In certain places the Church is openly welcomed. For example, a recent governor of Szechuan, the most westerly province of China, said in a public speech:

"The officials of China are gradually acquiring a knowledge of the great principles of the religion of Europe and America. And the churches are also laboring night and day to make known their aims in their propagation of religion. Consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness. . . . My hope is that the teachers of both Great Britain and America will spread the Gospel more widely than ever, that hatred may be banished, and disputes dispelled, and that the influence of the Gospel may create boundless happiness for my people of China."

And General Li Yuan Hung, President of China, declares:

"Missionaries are our friends. . . . We shall do all we can to assist them and the more missionaries we get to come to China, the more will the Republican Government be pleased. . . . China would not be aroused today as it is, were is not for the missionaries, who have penetrated even into the most out-of-the-way parts of the land, and have opened up the country."

Doctor Wellington Koo, China's minister here in Washington, quoted in the April number of the *World Outlook,* says:

"China's stupendous educational awakening is traceable, to a very large extent, to the humble effort begun half a century ago by the missionaries. At present a very large majority of the leaders in every walk of life in my country are graduates or former students of missionary institutions."

The call, the appeal, of Buddhism to the Christian is the call of the unsatisfied; the call of those brought up in the religious, moral and social conditions prevailing in the Far East; the call of those who have tried and found wanting the philosophies and religions of the Orient. It is a call to the Christian men and women in America to share with them the all-satisfying, never-failing, all-embracing power of Him who is the Way, the Truth, and the Life and who alone can remedy the ills and errors and ignorance of Buddhist lands.

THE CHRISTIAN WORLD

FRANCIS J. MCCONNELL

I suppose we say all that is necessary to say when we remind ourselves that the present-day world appeal to Christian laymen in America is just to make the most possible of Christianity. Now seems to be the time when we can go forward to great success in the way of showing what Christianity really is. At present we happen to be the only large part of the Christian world that has very much activity or energy left for distinctly Christian activities. I do not say the warring nations are not Christian in motive, but the activities at present, if Christian at all, are only Christian after we have gone through an argument about it. Just at present we have an opportunity to draw attention to the relation of Christianity to certain problems.

The only safety in Christianity is in going the full length; there never was a system less safe as a half-way enterprise. We are not intended to be half-way Christians. There are processes of growth going on all the time, but our aim is toward the fullest and best, and the aim of the Master Himself was to perfection even as it is in God—"Be ye perfect even as your Father in heaven is perfect." We are to keep before us the highest ideals, and make no compromise as far as they are concerned, and the moment we check ourselves in our activities, that moment we are false to the real ideal of Christianity, and the best way American Christianity can serve the world today is by being Christian to the uttermost extent, not making any smug adjustments with the spirit of the world, but just going ahead. If ever doubts come, the best way is to go ahead; we are to have the spirit of explorers, not striking out vaguely, but going forward as best we can.

The coming of the present war has made us pause. We have asked if we really believe in the things we profess to believe. The belief in God comes out of activity, and the way the layman can help in the propagation of Christian belief is to do the whole will of God. With half the world afire this is no time for argument, but a time for pushing forward in the spirit of truth, and the only way we can save Christianity is by being Christian to the uttermost.

We have come to see that knowledge and belief come out of activity. He that doeth the will of God shall know of the doctrine, and we do not reason our way to belief. Beliefs are deposits that come as we do the will of God, and the way we can help on and add to the belief in Jesus is by our application of Christian principles to the facts of daily life. We are like a moving bicycle; if we stop we fall over.

This means more than an application just to an individual life. There have been individual saints in the world for nineteen centuries, but the world has never been in a large sense Christian. Social relationships are not yet Christianized, and in this country one of the best ways we can aid Christianity is by pushing forward the whole question of the Christian attitude toward social relationships. I am not here to plead for any social propaganda or social panacea, not that, but for Christianity. Christianity means brotherhood, and the fatherhood of God. Can brotherhood not be wrought out into industrial relationships in better form without subscribing to doctrines that may seem dubious? The most important part of your life is not in going to church on Sunday, important as that is; the best laboratory for doing God's will is not in going to prayer meeting or even helping on missions, but in all the days of the week bringing the life of God into all the relationships of your daily activity.

That does not sound radical, but it is pretty radical. The truth is we have made concessions and compromises of all kinds, and if we are going to stop this pestilence of war the

one place to begin is to be Christians every day of the week, and the one place where we can begin is here and at home. Some of us would be grievously shocked to discover that the Kingdom of God was to come in its power at eight o'clock tonight. It is all very well, we would say, it is all very well as an ideal, but that is too sudden. There would be too many adjustments to be made; we are not ready for it yet, we would say. But why would we not be ready for it? We have been talking about it for nineteen hundred years. It is not here yet, friends. We are not going back, and we can not stand still, thank God. The only path is straight forward, and if we work into our lives some form of Christian activity and expression that is a good work for the world.

As to missions, we are in the missionary business because the people beyond the seas are the same people as ourselves and in the same need as ourselves. We have put it on other grounds, have talked of the wonderful commercial possibilities, and have talked of the need of Christianizing the world because the peoples of the world are coming closer together, and if we do not influence the ends of the earth they will corrupt us. The real thing is that these people are children of the most high God. They have not heard the news of the Kingdom yet, and we are bearers of the news.

This whole matter of contacts of so-called civilized and uncivilized nations has been one of horrors. The people from here have gone to exploit the other nations for their own purposes. Is it not time to put our missionary appeal on the basis that we are not there to give them a type of our government or improve their minds, but because they are the sons of God in need of the best and fullest life? It is an old statement, of course, that we do not go to get men out of hell hereafter but now. But in getting them out of one hell let us not get them into another; let us not go to introduce into other lands alien methods of thought and alien sins. We do not expect missions to be fatherly particularly; they are

to be brotherly. You can take a false system of belief, make it paternal and go and help people because they are in trouble and then you can exploit them in some way. But they are human beings and in human need, and for that reason we are to go to the ends of the earth to help them.

If I had charge of any mission field in any way, if I were secretary of a missionary society or had any relation to fields, and found any missionary who was not for the people he was working with, who was thinking in Mexico he must get armed intervention, or that he must get America into China, that missionary would come home on the next steamer. We need men full of the spirit of the Lord Christ going out to redeem their brothers because they belong to the family of God. Our Master seemed to forgive sins of the flesh. The one thing it seemed impossible to forgive was for a man to sin against the Father. To whom did He say, "Come ye"? Was it to the powerful, was it to the great statesmen? I sincerely hope some of the statesmen will get their reward, but they are not mentioned in that passage. No. "Come ye," who saw the human follies and human needs; "Come ye," who saw people athirst and gave them to drink, who saw people friendless and befriended them; "Come ye and receive the kingdom prepared for you from the beginning." And all the condemnations were for the people that missed the ideal.

Was it the sin of Dives that he was rich, or the virtue of Lazarus that he was poor? No. A minister preached a sermon once to show that as soon as Dives became uncomfortable he became better. Oh, yes, he was kind to his brothers, his own brothers; he saw Lazarus, and he said, "Send Lazarus"—making him a convenience—"let him go down to minister to my brothers' (that is *my*) needs." And between the two was a great gulf fixed across which it was impossible to send Lazarus for any such purpose. He was a good man, a man you would like to meet, a man kind to his friends and fond

of his relatives—but the great opportunity of his life was a human opportunity. He missed the significance of Lazarus. So the great value to us is the human value. We have therefore the doctrine of the Incarnation, and round that central thought of the Incarnation all our thoughts must turn, and we must carry it out.

This is a time for spiritual inspiration, for getting ahead. You recall that there were days when there was commerce between the East and the West. For centuries silks and jewels had come from the East and raw materials had gone from the West. When this trade was interfered with the merchants thought it meant the end of the world. At last they said we will go across the seas and see if we can find the East by going to the West. In these new days of war we may seem shut in, but no, we will sail out on this idea of human values, of human life, sail out on these ideals and we will find our way to a spiritual East larger than the world has ever known.

This was the habit of the Master. Christ could not have stopped anywhere short of where He went, and made his work complete. If He had not gone to the full length, would we have ever heard about Him? As a teacher some of the readers of obscure books might have heard of Him, but not the world. It is going the full length that counts, and that is what the Master did. As Paul said, He "committed himself," poured Himself out, going the full length, and became highly exalted.

And that is the appeal to us, that we shall pour ourselves out into the doctrine and practice of Christianity, that we shall go the full length for the sake of uplifting and saving men everywhere in the name of a system that stands for taking the doctrine and making it flesh. That is the heart of the Gospel and its message is to make the most of our Christianity.

THE CHRISTWARD MOVEMENT IN THE NON-CHRISTIAN WORLD

AMONG THE MASSES

W. F. Oldham

It was a quaint saying of an old-time divine that the heavenly arithmetic ran exactly contrary to the earthly arithmetic, that in the heavenly arithmetic if you would add you must consent to subtract, that no man increaseth excepting he that scattereth, and if you would multiply you must divide.

Now, as the heavenly arithmetic seems to run contrary to the earthly arithmetic, so it is with the heavenly physics. We are inclined to think in our earth-view of things that the pull is from the top to the bottom, but in the heavenly sphere the law of gravitation works the other way, and if you would put the religion of Jesus Christ into any people, begin at the bottom. The Christian movement never goes from the top down. All our earthly prudences would advise that we secure a handful at the top and that then we would have the situation in hand. But indeed we would not, for it has always been the defect of privilege that it never cares to extend itself.

That, I think, is the meaning of the philosophy of Jesus when they came from John inquiring whether He really was the Messiah and in his reply He instructed them to tell John that the Gospel was preached to the poor. It is the divine sign. You do not wonder that with that kind of spirit in the religion and that kind of animating principle in the Founder of the religion, the record is that "the common people heard him gladly." You do not wonder that in its earliest outcome the inspired writer describing results points out how "not many wise, not many noble" followed Christ at

the beginning, for it is the peculiar quality of our religion that it takes the mud-sills at the bottom and fashions and forms them till they appear amongst the leaders of men. So Mary sang, "He hath put down the mighty from their seats and hath exalted them of low degree."

I incline to think the history of missions will bear out this general thesis, and that today, as never before, the great movements towards Christ are amongst the missions to the common people in the non-Christian world.

Now you would think that in such a day of war as this, when the Christian nations are arrayed against one another, the great masses everywhere would be repelled from the teachings of people who are unable in any large way to express their own religion through their national life. You would not blame people if they should be shocked and turn away from the teachings of what seem to be futile creeds. But life is usually larger than logic, indeed it is usually different from logic. Your logician is not prepared for that. The very enormity and extent of this war and the horror of it seem strangely to have shocked the masses of the non-Christian world into a certain awful moral solemnity, and there is wider and deeper inquiry today as to the basis on which life may be built in order to avoid such horrors, than ever before, and strangely enough—that is the blessed logic of heaven; all the sciences of heaven seem to run contrary to the prudences of earth—strangely enough, the very thing you and I have considered would stop the movement towards Christianity has gloriously and fundamentally quickened it in practically every land.

What I want to say very briefly is this: I want to illustrate how in point of fact the masses of the plain people, practically everywhere, are moving toward Christ in larger numbers and with greater momentum at this present time than in any time within the memory at least of the man who is speaking to you—and that memory goes as far back as the memory of

most of you. Let me illustrate by a people hardly called non-Christian who can be described as non-gospel-led and non-gospel-trained, a people whose affairs have been holding the attention of the United States Congress today, the Filipinos.

We are within five days of the anniversary of the day when the Stars and Stripes first floated over the Philippines eighteen years ago, the anniversary of the entry of Admiral Dewey into Manila Bay (and what a magnificent eighteen years those have been under that flag). With the incoming of that flag came those gospel forces that are the strength of this nation, for let the flag go anywhere, and whether the constitution goes with it or not, the open Bible must go with it. On the American occupation immediate agreements were reached, and the islands were divided between the various evangelistic forces. A great campaign began. What was the result? Whatever may have happened among the supposed leaders and higher classes, the masses of the common people tumbled over each other to hear the new Gospel. And that hearing was the greatest event of their racial and national history. Those Filipino folks crowded eagerly to the hearing, and heard and heard and heard, and the great difficulty was to get them to quit hearing at any time. How we do pity you American pastors, some of you who are sitting in this company, how we pity you—your great difficulty is to get people to listen, to get these wonderful sheep, so overfed and so underexercised, to nibble at anything! How you have to spend your strength trying to fix up the dishes so that they shall be so excellently flavored and planned and served as to coax capricious appetites! Ah me! the masses of these plain Filipino folk, how they devoured what was served them.

I remember going to dedicate a little fishermen's church in a village. We began the service at eight p.m., then word came that a lot of the fishermen were out in the bay, and it would be a little while before they would get back because the fish have to be caught, so that we should have to begin again

at about half-past nine. Then I was asked to baptize several children and to marry some of their parents. I remember I married one old couple with four or five families of their children, all in one ceremony. Then other people had come in, and because it was one of these simple little chapels easily put together they just took the side out and we had a kind of local church extension movement by pushing the wall out. I invited a man next to me to preach, but they said, no, they could hear him any time, and they wanted to hear me; and some more people came and took out the other side of the chapel and then the front and we were speaking out into the open spaces of the land, and the speaking had to be interpreted. Finally the service closed at a quarter past one next morning, and not a single one of the people there at the beginning but was there at the end of the service with mouth half open waiting for more. At half-past six in the morning that company, or a large proportion of it, was back, not in the church, because there was no appointed service, but around the house where the weary preacher was. Thank God for the entry of those forces into the Philippine Islands that minister to a hungry people who in such large numbers receive the Gospel.

In my own denomination, in the last eight months of solicitude and agitation, with a little handful of missionaries, less than ten in residence on the field, the addition to membership has been something over five thousand. All through the land there are great masses of the folks so ready to hear, so willing to continue hearing, and a great proportion willing not only to hear but to follow and obey.

I will not hold your attention with China. One of the Methodist bishops has been going over the United States asking if the members of his Church can not bestir themselves and the gift that is within them, and endeavor to secure an advance in membership of ten per cent. Leaders from China return at the end of four years—the quadrennial

conference has just been held—and say it has been a time of agitation, a time of being a republic today and waking up half way to a monarchy tomorrow, and next morning half way back again, and yet that during these four years the recorded advance of that one denomination has been something over seventy per cent.

I will only mention Korea, with its marvelous movement, and Japan with its three-year evangelistic campaign in the villages, and go on to speak of India, that land where there is such a wonderful movement of the common people Christward.

Did you hear Dr. Jones today? Did you get from what he was saying this—that the man of India was as furnished with brains, as furnished with philosophic insight, within the deeps of a religious soul as heavily dowered as any? Yes. But do you not know that that very man, because of his qualities and his heritage, looked upon the earliest preachers of the Christian missions with something like supreme contempt? India said to the first missionaries: "What?—you? You, a people of yesterday, a mushroom growth of civilization which has learned to do some things in the physical world, you come to teach us philosophy, you come to teach us religion? Why, our people created philosophies, wrote literature, when your people were naked savages. You come to teach us!" Do you remember a saying of Henry Martyn found in his diary: "If I should see a single high-caste Hindu converted and baptized, I would look upon it as a resurrection from the dead"? And Henry Martyn, that noblest of souls, burned himself out, and never saw that sight.

That was India. Happily, India does not all live at the top. India, like other lands, is built with the few at the top and the many at the bottom, and by the most accursed and finished job of Satan that has been carried out in any land, that system of privilege which it is in humanity to build and practice everywhere, has built a perfect social pyramid.

That pyramid has been favored by those at the top in every land, but in lands where there is the Christian religion that religion has fought against permanence of inherited privilege. In India you have had this piece of satanic machinery in its perfection, the social pyramid fastened with the cement of religious prescription. That is to say, here is society, the poor and unprivileged at the bottom, the privileged at the top. The priest built it, and whenever the priest builds the social order you can always know at which end of it to look for him. There is the Brahman. Layer after layer, one below the other, the mass of the upper layers pressing upon the lower until the lower is sustaining the weight of the whole, the lowest literally ground into the mud. Talk about the mudsills of humanity; if you want to find them in the cruelest perfection look to the lowest caste of India, doomed to a life from which there was no escape. A man may have intelligence, business acumen, energy, but he can not cease religiously and socially to be the low-class man at the base of the pyramid.

But now comes Jesus Christ and his religion, which in its final analysis insists that to every man be given a full chance to achieve his manhood. And his messengers stand there at the foot of that pyramid and teach those people to say, "*Our* Father who art in heaven." If nothing else had ever fallen from the lips of Jesus Christ this stamp of divinity would be on Him, this prayer that He taught us to pray, saying, "Our Father." His messengers are talking to those people and saying to them: "Oh, men, you are not mudsills, you are not men built for the whole weight of society to rest upon, to push your faces into the mud; you are your Father's sons, you have your place in his universe. Believe in God as He who loves and cares for you and sent his only begotten Son that you might have fulness of life." You can not preach that to a man and have him believe it and consent to be trodden upon by all the other men of his civilization. You can not do it. You can not teach the fatherhood of God without teach-

ing social opportunity. And this man in India begins to believe it and to say, "Am I, too, actually a child of God—am I?" With that he steps out of the system and stands aside. And presently he finds it is so. Enfranchisement of spirit has come to him from the kindly stranger hands. Possessed by this new idea he begins to find that there is more for him. There is a little village school for his boy and—O wonder! a little village school for his girl. And then his mind begins to shoot up to altitudes he had never dreamed of, and so standing by his fellow-men he calls to them, "Come out, come out of the old system; there is free air, there is a free heaven and a new earth for us, for us who stand here as the children of God."

Now what do you think happens when the man does this? All through this social structure, all through these layers, there is a thrill of expectation, there is a straining toward this new gospel of enfranchisement. You say it is a social gospel. I don't know where social gospels end and spiritual gospels begin; I have an idea they are inextricably joined together in the man whom God has made.

So there they are, and when presently whole layers of them begin to step out and an entire church begins to be formed, the voice of that church sounding to the depressed masses will be a most compelling voice and a voice vibrant and creative of hope.

And men, oh, men! what a chance, when the great masses begin to surge and move backward and forward, and say, "Shall we?" "Shall we?" and "We shall," and step out. What is going to happen to that pyramid presently, when the bottom steps out? What is going to happen to pyramids anywhere when the bottoms refuse to remain at the bottom?

There is a tremendous movement on, and Jesus Christ, that great disturber of foundations that are wrongly laid, is deeply agitating the minds of the masses of the people, and strangely

enough the very movement of these masses is touching the gallantry and challenging the chivalry of the best of the souls at the top. No more appealing word has reached the heart of the gallant spirits in the upper ranges of Indian society than that of the amazing change that is coming to these traditional mudsills. If Jesus Christ can make men of these then Jesus Christ must be the Son of God.

And thus the movement works upward. Mass movements toward Christ among the poor and the unprivileged today hold not only the promise but the potency for a nation-wide movement tomorrow. God give us eyes to see and hearts to help.

AMONG THE EDUCATED CLASSES

George Sherwood Eddy

We are witnessing today the education of that great continent of Asia that holds over half the human race.

As Lord Morley described it for India his words may apply to the entire continent as well: "We are witnessing a vast and stupendous process, parallel to that which took place in Europe from the fifth to the twelfth century, a people in transition; and to guide that transition may well be called a glorious mission."

The leaders of this plastic nation, the leaders of this great continent of Asia with over half the human race, are today being educated. Three forces have brought about this great change or transition or awakening of Asia: Western trade, Christian missions, and Western education.

Three centuries ago, with the founding of the East India Company in 1600, Western trade reached out and entered the East. A little more than a century ago, in 1793, William Carey went out as the first Protestant missionary to northern India; a little less than a century ago Duff went out there and began the great educational crusade; and gradually these leavens working like yeast through the masses and among the leaders of the country have had effect.

We are witnessing a transition so vast that it may well be called, as it has been, the renaissance of Asia. There is great intellectual awakening, greater than the revival in Europe five centuries ago, greater in extent and rapidity, and perhaps greater in the issues; literally on a scale tenfold greater than in the revival in Europe colleges are being formed in this day on the continent of Asia. We have a million pupils in the schools of the Philippines, nearly two millions in China, about seven millions of pupils in Japan,

and the splendid system of India. Within our lifetime Japan has become a nation of leaders; seven thousand students in her proud Imperial universities and seven millions in her whole system. She claims ninety-eight per cent of her children in school, the most stupendous feat of education ever achieved in a single generation. By one stroke of the vermilion pencil China swept away the system of three thousand years, adopted modern education, and we find temples everywhere turned into colleges, old classic examination halls being torn down to be replaced by new institutions, fifty colleges sometimes in a single city.

In India, with some forty thousand college and professional students, nearly a million in secondary schools, and seven millions in the great educational system, the change is from the foundation to the top of society by education.

I say we are witnessing a great revival of learning and a thirst for education among the masses of Asia. Half the world, the leaders of half the world, are being educated. But this does not mean just teaching books and literature; it is affecting life, bringing about political changes. Right in the lifetime of men here a change has come by which Japan has passed from mediæval feudalism into modern monarchy, with a growth of constitutional government of and for and by the people. China has not only in a day become a republic in name but this week is demanding that it shall be a republic in fact, and that great democracy that has outlived every other nation is destined to endure.

India is throbbing with new national consciousness that is the mainspring of motive and action today in India. Among the leading classes this sense of democracy, the sense of the rights of the individual, this new sense of liberty, is sweeping with force. There is not only the great intellectual and political awakening in Asia but also a great economic, industrial, and commercial awakening has come in the last half-century. The trade of China has increased sixfold, of India tenfold,

of Japan twentyfold, their great ocean liners trafficking on the Pacific and ours hardly seen there, great cities bristling with smoke-stacks like Pittsburgh or Birmingham. In China great factories are found from Shanghai to Canton and from Canton to Russia. There are great hydro and electric works and marvelous irrigation systems that have already reclaimed twenty million acres of waste land—I say the whole of Asia is beginning to pass, as in the Renaissance, from the simple agricultural to a great commercial and industrial stage.

But not only is there the great awakening—intellectual, political, and industrial, but also a great social awakening, great structural changes permeating society as the result of this education spreading a new sense of the rights of manhood, of the uplift of womanhood, the preciousness and value of childhood, the rights of the individual, and a new passion to uplift the outcast and lower classes; caste is doomed, the joint family system being undermined, the change is coming from communism to individualism, from conservatism to progress, from bondage to liberty.

A new social consciousness is permeating the students and educated leaders with a passion for social service all through Japan, China and India, and unconsciously Asia is pulsing with a new social awakening.

But, more marked than the intellectual, political, economic, social awakening is the great moral and spiritual awakening. Just as the Renaissance in Europe was followed by the Reformation so is it in Asia. The preaching of the Word, the healing in the hospitals, these colleges and schools disseminating new ideas, are all bearing fruit; the great thought of God as the Father, the living, holy God, the value of individualism in the sense of man's brotherhood, the higher Christian morality, and above all the conception of Jesus Christ, these are creating a new moral and spiritual atmosphere far beyond the range of the Christian Church, far beyond any record of conversion, permeating all the educated classes of Asia.

And we are winning. Look at the change of a hundred years. When I landed in India, I saw an elderly lady who had worked with Judson in 1813, and who spoke the vernacular before 1820. Think what she has witnessed in her lifetime. Look at the range of a century. We had not as many missionaries in the world as would fill the first section of these seats; today we have an army of twenty-four thousand, the Bible in more than five hundred languages. Then not a hospital nor medical missionary abroad, today more than seven hundred missionaries with their hospitals and dispensaries, carrying precious healing and the message of Christ into upper-class homes as well as those of the poor. Then, a little handful of mission schools, today thirty thousand colleges and schools across Asia and the non-Christian world, training a million and a half future leaders in every department of thought in Asiatic life.

Then in the spiritual realm: A hundred years ago not a Protestant missionary in Korea or Japan, not ten in China, and but a little handful in India. Today about three hundred thousand Christians in Korea, half a million in China, and one million, six hundred and seventeen thousand in India. The Kingdom is coming!

Next Sunday morning twenty thousand will have been added. The Kingdom is coming! It seems yesterday that I went out in 1896, twenty short years ago. You remember, twenty years ago Japan was in the midst of her great anti-foreign, anti-Christian reaction; Korea, the little hermit nation, China even then gathering for the Boxer uprising when every "foreign devil" was to be killed and Christianity stamped out. India was caste-ridden and conservative; and Abdul Hamid had half a million deaths to his credit; there was not a ray of hope in the Near East or the Mohammedan world. And today the world is broken wide open. Japan has swung back from that infidelity and agnosticism, and the great forward movement for evangelism is on. Japan is coming for-

SCHOOL OF THEOLOGY

ward, Korea is swept by the revival. I saw a little church where twenty years ago seven men were baptized, and the last Sunday I was there 1,500 members filled every seat, at the Wednesday night prayer meeting there were 800, and the numbers in the district had grown to 30,000. How is it done? I asked that question, and they answered, "Every Christian is a witness and the Gospel is still good news in Korea."

A new movement is sweeping over India and China, and it is creating a new mental, and moral, and spiritual atmosphere.

I just came back a few weeks ago from traveling through the cities and colleges of India. Night after night there were a thousand high-caste men, mostly Brahmans, a few Mohammedans, a few Buddhists, English-speaking, listening to the Christian message. When we got down to the straight presentation of Jesus Christ the audience would decrease and there would perhaps be from three to five hundred; then some would join the classes; and then a few would break over the line and come to Christ. There were typical young Brahmans who came to see me. Their ancestors were writing on the philosophy of the Upanishads when ours were little more than painted savages. These young men came; one of them, bitterly hating Christianity, had burned down a mission school, turning out the missionary, beating him with sticks, and so on, but had become interested and bought a copy of the New Testament. He was gripped by the Sermon on the Mount, his heart was melted by Jesus Christ; he came out, was baptized, suffered the loss of all things, lost his family, lost his money; bankrupt and outcast, he was doomed never again to enter his old home or to eat with his family. Today he is in charge of a great district with Indian pastors, catechists, and teachers under him, with schools and churches, and he is uplifting that great district into a land of Christian civilization. There are not many of these, but as in Rome, here and there a Tertullian or an Augustine, and as the

church fathers were won, so one by one are the British Indians being won.

Yes, it is true that you must win the masses, but these lands of the East have always followed their scholars. The Samurai of Japan, the literati of China, from which the officials are chosen in these countries, they have followed their students, and thank God there is at last a Christward movement among the educated classes.

I was telling you about the two young Brahmans, and described the one. I spoke to the other and asked him, "Will you leave all and follow Christ?" He said, "It means I become a pauper; I lose my family, my fortune, I have no hope of pursuing my education—should I lose my fortune? Yes," he continued, "let the fortune go. But there is my little wife of seventeen. Can I leave her? She will be gathered back into Hinduism, a widow, a widow cursed for life." I told him to go to her, tell her what he had decided, and ask her to come out, and come to Christ. He broke the news to her secretly at night and he told me afterwards, "My wife wept at first, but finally said, 'I stood by you when you were an atheist, why not when you are a Christian? I will join you.'" In his last letter he told that he was practically a prisoner, waiting to escape with his young wife, to lose his fortune, lose his family and everything, and come out and follow Jesus Christ. One by one we are winning them.

Just before sailing from Bombay I called on a leading Brahman of Western India knighted by the British Government and made a judge. I asked if we could spend this hour talking on the subject of religion, and he told me that he was always eager to talk of religion. I asked him, "What is Jesus Christ to you?" And he said: "There in my bedroom hangs the picture that is the greatest inspiration of my life, the picture of Christ crucified on the cross, that I may see it night and morning. Every night before I go to bed I read the Bible. I have not only read it through,

but have read it again and again. My favorite passages are John's Gospel and Paul's practical Epistles to the Corinthians. Every morning from six to seven" (some might call him a heathen!) "I spend in meditation and prayer and hymns before I go out for the day, and I draw my inspiration from Jesus Christ, and his power to uplift the outcast and depressed. None other has inspired such social consciousness. I am a Christian—not baptized, not on the records of the Christian Church. The Kingdom may not be coming as you would like it, but it is coming nevertheless. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society, and the Kingdom is coming in India." That, from a Hindu, and typical of thousands of secret or open disciples and followers of Jesus Christ outside the range of the Christian Church. Thank God the Kingdom is coming.

Bishop Oldham spoke of Henry Martyn's saying he would as soon have expected a man to rise from the dead as to see a converted Brahman. And I have seen converted Brahmans and Mohammedans meet who organized their own indigenous missionary society with native money and management, everything Indian, for the evangelization of the one-third of the population within the reach of Christian missions.

The Kingdom is coming in India.

And what shall we say of China? Sixteen years ago you remember, in 1900, in that Boxer uprising, the Dowager Empress from her palace in the sacred, forbidden city, where no foreign devil was permitted to put his polluted foot, sent out the decree to murder the foreign devils, and forty thousand of them laid down their lives.

What a change today! We entered Peking, where Sir Robert Hart remembers seeing men drowned in the streets of that filthy city in the rainy season; we were speeding over paved streets in Chinese taxicabs with Chinese chauffeurs to keep our engagement in the Christian College. The President re-

ceived us right by the palace of the Empress, the Empress who had sent out that old decree. They had erected a tabernacle near the Temple of Confucius. The President expressed interest in our work. The Vice-President called in his family and guests that they might hear the message presented. The Minister of War had given tents to make the building rainproof; the Minister of Education had given a half-holiday, and four thousand students filled the great hall day after day and night after night of that week. A thousand joined Christian Bible classes to make an open-minded study of the four Gospels, to see if that tottering Republic could find a new basis of life, individual and national, intellectual and political, social and religious.

Six years ago a Chinese student of Haeckel said, "There is no God." Professor Robertson won the confidence of that young man who is now a college president. The president said to him, "Where do you Christians get your power and hope and comfort? I am heartbroken over China," and Professor Robertson answered him, "Let me introduce you to my unseen friend, Jesus Christ." He joined the Bible class and began to study. He told us how he was appointed on a commission to go to America and study its institutions. Professor Robertson invited him to his house, and said to him, "Could you kneel with me and offer the first prayer of your life?" And he said, "As I knelt, suddenly it was as if a great light filled my whole soul." It reminded me of the conversion of Saul of Tarsus on that road. He continued, "I woke next morning a man filled with joy, took the train, sped back to the city and told my family I had become a Christian." Next day he stood before the college trustees and said he could no longer bow before the tablet of Confucius and that he resigned, explaining that while perhaps they might not understand it, he had the knowledge that One had come to dwell within his heart, and he could not bow to any other, and with sweet winsomeness he reasoned

from the Scriptures. After that he traveled across America and Europe and returned to make his report, and now he has become the Christian principal of that modern institution with students from the eighteen provinces.

The next man I met has just been appointed on the new cabinet. Two years ago he was a Confucianist. He met this Mr. Chang, the great layman, who said to him, "You will never get power for China or peace for yourself without Jesus Christ. I urge you to study his Gospel." A breakdown came, he shut himself in, joined the Bible class, and decided that Jesus was the Way, the Truth, and the Life. He was baptized before he returned to Peking. When he went to the President and told him he was a Christian, the President said, "We have religious liberty; that will not stand in your way," and he made him Legal Adviser. Recently when the President wanted to choose one man who would represent him before Count Okuma, he selected him. He was appointed Minister of Commerce, witnessing for Christ and leading in that campaign with four hundred Confucian students filling the hall—he who had a year before been a Confucian student himself.

In my last trip through China we came to the ancient capital of Hangchow, and went to the modern theater; two thousand students filled every seat and aisle, two thousand outside waited to get in. Each day they filled that theater twice, as we repeated the address. On the third day the young Governor gave a banquet to the heads of all departments, the Secretary of State, and the civil and military officials. They asked us if we had anything to say. We had been praying he would give us a chance to witness, and for one hour we had the privilege of telling him that Jesus Christ was the only hope of China, America, and the world. We said, "A Roman governor nineteen centuries ago heard and believed; will not you believe and lead your province? Do not copy each caricature in the West, get back to Him."

I left an interpreter with him and went to the Secretary of State, a tall English-speaking young Chinese statesman. I said, "Mr. Wen, I have watched the fight you and the Governor have made here, I have seen how you have driven opium out of your province, driven houses of ill fame out of your city, and made the fight for righteousness. A man named Philip once told the Good News to an Ethiopian official and he said, 'What doth hinder me to be baptized?' Why should not you become a Christian now?" "Why," he said, "I should lose my position. I am Secretary of State. Some day I may retire into the private life of meditation." "We do not want monks," I said, "to retire for meditation; we want men to clean up the graft in China now. Will you come now?" He said, "I will, and there's my hand on it." That night he sat up until midnight with the young Governor explaining Christianity to him. I have a letter from that Governor. His heart is open. He is not far from the Kingdom I believe. The next day the Secretary of State told the students he had become a Christian. The next Sunday he went down to the church and said, "I may lose my official position, but I take my stand in this church, believing that Jesus Christ and organized Christianity in his Church is the only hope for China." He started Bible classes among the officials of his department, and six weeks later when I broke down with pneumonia, he finished the meetings. With the other young Chinese statesmen he launched the classes better than any foreigner could have done. Thank God there is a movement Christward among the educated classes. He said that a thousand had joined the Bible classes and he wanted to lead them into the church, and to do that he must join the church himself. He did so and two hundred followed him in that city. I could tell you of thirteen other cities of which this was typical, where students leading classes made additions to the Church aggregating three thousand students, officials, and business men.

Thank God Christ is at work in the length and breadth of Asia, and we are witnessing not only a great intellectual renaissance but a spiritual and moral reformation, a movement among the masses, a movement among the millions at the base, and among those educated ones at the top, a movement Christward. Does it not come to us with the force of a great call? Will we meet that movement? Will we meet that challenge?

As I came back through Europe I found them crippled everywhere by the war, German missions threatened in the East, British missions threatened, everything crippled. An English banker said, "The income tax is already 17½ per cent" (it went up last week); "by the end of the war it will be half our income, with the Government driven to forced loans"—and every minute that this clock ticks, a bill of $300,000 is added for this war. Six million dollars will be the cost of the war during the time of this one meeting, a hundred millions a day, thirty-five billions a year for the impoverishment of Europe for decades to come, and pouring out her life-blood with her money! There is one great neutral nation left, rich in resources, rich in men, rich in knowledge of the Gospel, our resources unimpaired—one nation left to face this great challenge and this Christward movement among the masses and the students. Will we face it, or will we fatten on the strife and poverty and war and suffering of our fellow-men?

Will we face it? Are we facing it?

I can see them there in their gaunt poverty. I am not speaking for the students as against the masses; I lived among the people, and saw their terrible need. The masses are moving. Half a world is without Christ—half a world that can not read or write,—half a world without medical knowledge—half a world without social rights (not one of the four hundred million women in Asia can have her God-given rights apart from the Gospel of Jesus Christ)—half the world poor—and that is the non-Christian half. Famine has ceased in

every Christian land with an open Bible, but every non-Christian country is poor.

The average wealth in India is $100, the average income $10 a year, 3 cents a day. How are you going to get three meals a day on that? Forty millions lie down at night hungry on an earthen floor, forty millions that have not had enough to eat today. Famine is chronic in some part of Asia all the time.

I think Bishop Oldham saw with me in the famine of 1900, children given away, the parents lying down to die in the streets, before our eyes from day to day fourteen thousand a day dying, gaunt skeletons that had fought to keep soul and body together.

And here in Christian America we spend three times as much, to mention only miserable despicable trifles, for our chewing gum, as would give the Gospel to half a world; twelve times as much for soda water; seventeen times as much for candy as for foreign missions; twenty-seven times as much for moving pictures; forty-seven times as much for tobacco. According to Josiah Strong, those who profess and call themselves Christians put into tobacco $500,000 a day—the same day that the fourteen thousand died in India. It would have kept them all alive and given them churches and schools and a chance at life. I believe in art, I love it, but I noticed this week that a little trifle that moth will corrupt was purchased by a Christian gentleman for a price, $600,000, that would have kept six hundred thousand non-Christian boys in Christian day schools for a month.

I am not speaking against tobacco or chewing gum or art, but here is half a world without Christ and we are laying up half a billion dollars a year. They need what we have, and we are playing with it. Tonight some of them are dying in India of famine. A recent letter says that people are tearing bark off the trees and grass up by the roots to eat. I can show you where two thousand dollars will run a Christian

college for a year, barring a missionary's salary. I can show you where a thousand or twelve hundred will support a missionary under your board. I can show you a man not far from here whose daughter offered to go to the field. He took two-tenths of his income to support her; then they took boarders and gave more; and he is now giving six-tenths of his income on a slender salary. I can show you a teacher in a school, supporting her mother, who has her own foreign missionary abroad. There are men here who could afford it tonight. Yes—we are in debt—we often hear that—but in debt for what? We are going in for laying up, laying up, laying up here on earth.

Does this not come to us as a call from God, men, this Christward movement? In that one mission which Dr. Oldham represents they took in 38,000 converts this year and have 153,000 at the door whom they could take in if they could furnish teachers for them. I am not a Methodist, but when I heard twenty years ago about the opportunity out there I sold my watchcase and put the money into a worker for one year in the Methodist mission. At the end of that year that worker had won a hundred and twenty-nine souls. It is more than that now. There is a church in the village, and a school. The work has radiated out into other villages. If you could see what money will do out there I honestly believe you would try to meet this challenge from the masses and from the educated leaders, that you would go to your board secretary tonight and say, "I will try to get a group together here; I will try to support a missionary myself." Oh, if half the world tonight that is poor could find one common local expression, for its wronged womanhood, its blighted manhood, its tarnished childhood with those immoral gods, what a cry to God and man they would make. And I can hear them, though there is no human voice, though the need is so deep they do not know it themselves, I can hear the voice crying tonight, "Come over and help us." And I

can see Him there saying, "I was an hungered, I was athirst" —I am hungry in these gaunt, starving bodies, I am athirst and naked and sick and in prison—and "inasmuch as you do it to the least of these, ye do it unto Me," "Give ye them to eat."

PRACTICAL WAYS IN WHICH LAYMEN CAN BEST USE THEIR PROPERTY FOR THE EXTENSION OF CHRIST'S KINGDOM

FRIDAY, APRIL 28

THE GREAT GIFT

He that spared not his own son but delivered him up for us all, how shall he not also with him freely give us all things?—Rom. 8:32.

INTERCEDE

For peace throughout the world.
For all missionaries and converts.
For all mission boards and secretaries, home and foreign.
For all movements working at the missionary task.

A PRAYER FOR THE KINGDOM

O Christ, Thou hast bidden us pray for the coming of thy Father's Kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation, if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Our Master, we make thy faith our prayer: Thy Kingdom come, thy will be done on earth.

Walter Rauschenbusch in *Prayers of the Social Awakening.*

THE CHRISTIAN DOCTRINE OF PROPERTY

E. W. Poteat

Bishop McConnell said yesterday afternoon that we have said it all when we say we must make the most of our Christianity, we must stop all compromises, and be Christians to the limit.

It reminded me of a sentence in a letter written by a Yale student when I was pastor in New Haven. I had interviewed him on the previous afternoon when he made confession of his faith in Christ. He wrote this letter after he had reacted into the state of mind in which he was before he came for the interview. He had been under the influence of certain criticisms of Christians and Christianity that had dominated his thinking. This was the sentence: "Christians must become Christian before they can Christianize the world."

The bishop was saying yesterday that we must press our Christianity out into application to all the areas of our practical life. I have been asked to point out what that proposition involves in the field of property.

You know how you felt when the dentist touched the nerve, don't you? The pocket-nerve is the sensitive nerve, and the most sensitive questions men discuss are these questions of property. Carlyle said that the Englishman's hell is to be poor. I guess it must be the American's nether hell to be poor, and I tell you frankly I would be afraid to say what I am going to if I did not think you are Christian men; you would get mad at me. But because I believe you are Christian men I am bold to say what is in my mind.

The next great generalization in the history of thought will be a definition of property, and however sensitive we may be

about these questions of property, and however sensitive we may be in the pocket-nerve, we must press on to a definition of property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Socialism is proof of it, beginning in a sense of economic injustice, and chiefly concerned, it seems to me, with an economic paradise of outward comfortableness as its goal. Some of the minds that are working in this field are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ, who is the Light of the World, speaks through his people a clear word here. For of course there is a Christian doctrine of property, or, to say the least, one is implied in all that our Lord said about our relation to God as Father and to his world, and about our relation to all other men as brothers.

A Christian doctrine of property must embrace at least three items:—

(1) The basis of property;
(2) The factors in production;
(3) A principle of distribution.

Now, what is the basis of property? Well, in the economic history of the world, the basis has shifted according to the stage of civilization reached. In the earliest stage there was no property in our sense; in the barbaric stage property was based on might; a man could have all that he could defend, and as you know the method of avowing ownership in a Roman court was to touch a lance, which meant property had been secured by force of arms.

Pass out of the barbaric period with might as the basis of property, and come to civilization, and there you have another condition. I might quote Herbert Spencer: "All titles to land rest on force, or fraud, or cunning."

Now, this basis has been slightly modified in society today by the principle of expediency, which means that the state comes in to protect a man in the exclusive control of his

property, whatever it is. The idea of property is rather of exclusive control than of use. I rode in an automobile today; I did not own it but I possessed it while I was in it.

What is the basis of property in Christianity?

Let us go to the Old Testament first. You have in the first sentence of the first chapter of Genesis this: "In the beginning God created the heavens and the earth." Psalm XXIV:1: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." A Japanese of the sixteenth century said, "The earth is the earth's earth." But that is atheism. The Psalm says the earth is the Lord's. In the first scene in our Bible you have a man in possession of a garden. A little later there was a man named Abraham in possession of the land, though he never possessed it in our sense. Then Jacob was put in possession, with the tithe representing the title in God and not in the man, the tithe being a form of acknowledgment that the man did not own the land. And Jacob, you will remember, was not qualified to go into the land till he had that struggle at Peniel. He had fixed everything up—he had fixed up the present for Esau, and managed Laban, and he thought he could manage this situation, thought he could manage the land of Canaan when he got it; but the Lord met him. And I think this story means that God met Jacob and told him he was not qualified to enter into possession of that land until he could accept it as a trust; and no man is qualified to hold property according to the Christian idea unless he accepts it as a trust from God.

In the law of Moses you have recognition of private property in "Thou shalt not steal;" but you also have the recognition of the tendency of property to accumulate in too large bulk in individual hands, so you get the year of jubilee when land should revert to the original owners, and life begin again on the old basis.

In the New Testament we find Jesus recognizing not only

the idea of property, but of private property, in the form of land, in the form of rent, in the form even of interest; there is even recognition of the right to property in a communistic society, where no one called the things he possessed his own. But you have the same sensitiveness to the perils of property in the New Testament, as in the words of our Lord about the camel. I suppose He meant what He said; I know He meant a sewing needle and not a gate. Then you have Him recognizing the peril of possessions in, "Lay not up for yourselves treasures on earth." Those perils are guarded against in the New Testament by such conceptions as: "Ye are not your own" (a thing possessed can not possess a thing, a person owned can not own a thing); "Except a man renounce all that he hath he can not be my disciple."

Understand that I do not say these things, I find them in the New Testament. "All mine are thine"—a man must say that before he can say the rest, "all thine are mine." Acts IV:32 says, "Not one of them said that aught of the things which he possessed was his own." Ruskin hoped the time would come when Englishmen would cast "all thought of possessive wealth back into the Dark Ages from whence it had come."

We say then that the basis of property in the Christian conception is sonship to God.

Christmas was approaching, and a father said to his boy, "Son, after a bit I want you to come to the office; I want to talk to you." The young man did not know exactly what his father had for him, wondered if he had been doing anything or what he was up against, but he thought he would face the music, and as the other employees of the big establishment were dispersing he walked into the office of the head of the firm. "Well, I hope I have not come for a dressing down." The father said: "I just want to tell you something that I have been thinking about for a long time. I have been trying to find some one who could understand this business,

which is very complicated and elaborate. I think you have now apprehended the details of the business and the spirit of the business, that you know I am not running it to make society serve me, but to serve society; I think you understand the purpose and the spirit, and I want to tell you that after the first of the month the firm name is going to be changed, and will have 'and Son' on the old sign." Tears gushed into the eyes of the boy and he turned his face away from his father too much moved to speak. He went out, didn't know how he went home, whether sailing or walking, or how supper was dispatched, but he could tell you how his sweetheart was dressed that evening and every detail about that when he sped around to her, and told her, "It's all right, it's all right; dad's going to take me into the firm and you can set the day." The basis of property in Christianity is sonship to God. And there is no other basis for it. And the old hymn puts it right when it says:

> "My Father is rich in houses and lands
> He holdeth the wealth of the world in his hands,
> . . . . .
> I'm the child of a King;
> With Jesus my Savior, I'm the child of a King."

So much for the basis of property. Let us pass to a word or two about the factors in production.

In my Christian ethics class I said to a young man, "What are the factors in production?" He answered glibly, "Land, labor, and capital." He got that in Adam Smith. I said, "Well, I am professor of a class in Christian ethics, and that won't stand here; what are the factors in production?" I had to excavate a good deal before he said in answer to a question of mine as to where the land came from, "Why, God created it." "Then," I said, "put God in place of land." Capital? The accumulated wealth of a community. All right, then, we will say "Society," because there can be

no medium of exchange except between persons, there can be no capital except in society. Labor? Labor must be done by an individual, then put the "Individual" in the place of labor.

Then, in Christian ethics, we have as the three factors in production:

God.

Society.

The individual.

What does God contribute? All the original materials; that is, the earth, the laws of nature, yourself, and your intelligence, *all* the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of the accumulation.

Kant says, if a man were alone on the earth he could not possess anything, for the reason that between himself as a person and other objects as things there could be no relation.

Society, the opportunity of exchange, gives to your accumulation the character of wealth. The Indians sold Manhattan Island for twenty-eight dollars; the land now is worth three and a half billions. Society made that money. Individuals did not make it except as members of society. A man bought some land in Philadelphia, and paid twenty-five thousand dollars for it. A real estate man came to him about it and asked if it was his and if he would sell it or what he would take for it. He said he did not want to sell it, but what would the real estate man give? The real estate man said he would give him a hundred and twenty-five thousand for it. He wrote a book to prove that he did not make that hundred thousand. Somebody had created that value, if there was value. Society as a whole had created it.

God contributes the original materials, society contributes the character of wealth and this enormous increase; what does the individual contribute? Not much.

The individual has contributed industry, has contributed some forethought—but God gave him his intelligence. How much does he contribute? One man told me he had attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an electric-light plant, and a dairy, and was very prosperous. He said, in all his calculations, he had never got it above five per cent.

Now, listen! If that does not knock out your man who stands up and says, "What is mine is my own; I made it myself and I am going to do what I please with it," I don't know what will knock him out. Men have got to stop talking that sort of nonsense.

What about the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you have, how much should any other man have?

If the principle of distribution is that I must be paid according to the contribution I make, then according to my friend in Tennessee, I can not get but five per cent of the joint product. If you are going to decide the principle of distribution on the basis of individual contribution to the product you will get from one and a half to five per cent reward for the individual. But I do not think that we are on the right track here because we run into a tangle of impossible calculations. Nobody can tell who contributed to the making of the cloth in this suit I have on. You can not tell who contributed to this final product and distribute thereby to each what was paid for it. We are on the wrong line here—in a sort of blind alley.

Is there another line? I think there is. How much should I have? On the principle of service I may have what is necessary to make me a servant of the Kingdom of God. If you leave it to the caprice of disposition as to how a man should distribute wealth it is altogether likely the man's disposition has been spoiled under the ambition to accumulate,

and in that case the chances are he won't distribute it; he will be like a man who said to me, "The more I have the meaner I feel." Why, of course, the man's disposition is spoiled in his experience of accumulation, so you can't leave it to his disposition, you have got to lay down some general principle. You remember the story of the Supreme Court justice, don't you, who was asked by the Pennsylvania Railroad to accept a salary of fifty thousand a year as attorney for the road. He said he would rather serve the whole people in the interpretation of the law, at a living wage, than pile up a private fortune as the servant of a corporation. What is a living wage? It depends on the kind of man you are and what grade of service you can render. With some men it will take a lot of money to bring all that they have to the service of the whole world.

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of the general good, and that means that all the property he has must be a good for him while he has it, and at the same time a good for every other member of the race to the ends of the earth.

A REASONABLE SYSTEM OF ACCOUNTING TO GOD FOR MONEY

George Innes

I do not intend to try to give a formula for Christian stewardship. I have tried hard to discover whether there is such a thing, and I have sought through all the books that I have heard about that discuss this problem of the stewardship of money, to find if anyone had reduced it, as taught in the Bible, to a satisfactory formula for present use; and I have yet to find that formula—I mean in concrete terms. I can find the formula in the words of Christ which Dr. Poteat quoted; it is a clear, absolute principle, but to lay down the limitations and bounds of that, and say that all mankind and all men must subscribe within these bounds, I can not find anything; I can not find anyone who has been able to reduce the problem to these terms.

We have in years past preached, and many with satisfaction and blessing have practised the formula of the tithe, but no two agree yet, as far as I can discover, as to how much the tithe is. Some say it is ten per cent, some say twenty, some thirty; I do not know what it is. I therefore could not give it as a formula. We can revert to the principle of "Whosoever he be of you that renounceth not all that he hath can not be my disciple." That is a principle: He says, "renounce it all." Does that mean we dispossess ourselves of it all and hand it over to some church committee or board and we ourselves go without anything? Christ never said that. He said in his parables that He chose certain business men,—chose them to be his stewards, placed certain gifts in their hands, and said, "You can't give this away, or hide it; you must use it and make a profit on it." They understood the principle as He laid it down. Search all the parables. What Christ

says does not mean that men are to dispossess themselves as far as other men are concerned; it does mean that they are to dispossess themselves as far as their relation to God is concerned. Therefore now we are dealing with our relationship to God with reference to our money.

It will have to be a very varied program as to relationship with men. "Whosoever of you that does not renounce to me not only himself but everything that he hath, cannot be my disciple."

Does that mean that you are to pay over the tithe to Christ and keep the rest? Then you would not renounce it. A certain motto says, "How much of my money am I to give to God and how much am I to keep for myself?" We do not have any to keep, we have renounced it to God. If the Lord's prayer means anything we are asking back from Him as a gift from God, that portion which we wish to use for ourselves.

Does that mean we must go around dressed shabbily and abandon all the things that please us? I do not think so. God had said that He loved to give good gifts to his children. Do not you? I do. My little boy asked me if he could have a pump gun. I wanted him to have it. We talked it over; there was an allowance for that, and he got that gun and pumped it nearly all day. And I helped him. I enjoyed it. Don't you imagine God loves to do a thing like that? If my little boy had come and said, "Father, out of some money that I found in the house—and it is just as much mine as yours; I own this house as much as you do—I have bought a gun," I would not have had much satisfaction in that! There are some things some people don't need. There are a lot of things other men need that I don't—things in the way of houses and homes, for instance—they need them, they should have them. I was in a home the other night; it is a better home than I need, but that man needs it, and when I came away, after we had had a little meeting in the home,

I thanked God for the home that man had. It was in the trust of a man who ought to have it in his trust. He had dedicated it to God. Men gathered there for prayer. Don't you think that rejoices God almost as much as the Temple built on the hills of Judea years ago? But God doesn't want me to be a trustee of that kind of home. But imagine that I wanted something like that. Would it not be better to go and ask God for it than to say that out of the money I had kept back from Him I was going to appropriate a certain amount?

You say, where does the tithe come in? I think if God gave me an income and I could live on a certain number of thousands a year,—if He gave me an income of thirty thousand a year and I had no real use for more than three thousand, I think the rest of that income, if I did not have some business to put it into, a business that was dedicated, I think the rest naturally would go into the treasury of God. If we do not have a business or an enterprise we are personally entrusted with and that needs these nine parts, it seems to me automatically they go into the work of the Kingdom. If, on the other hand, you feel that you do need a large portion of your income to so enrich your life and make your witness effective and are led to ask all to be returned to you but the tithe (I would hardly feel that it is best to dip into the tithe for personal considerations) God might gladly grant it to you for such use.

That is my idea of stewardship and it has a great many applications—as many as there are individuals.

I said a minute ago, "unless you have a business you need that money in." I think, men, we are going to be a long time in arriving at the conclusion of some of these problems unless we begin to conceive of business as a definite spiritual calling. There is no other man in the world that challenges my admiration like the missionary of the cross who goes away into foreign lands and disassociates himself from most of the things he holds dear in life. To me it is the ideal, almost. But I believe just as definitely a man can be called to go into busi-

ness in New York City or St. Louis or Chicago as that he may be called of God to go as a missionary to China, and when that business is set up and consecrated to the use of the Kingdom, he is just as fully called of God as though he had been set aside by the laying on of hands and sent out as a missionary of Christ. If the providences of God that worked in my life and yours and called us into business are real—and they are real—God meant that business should be a spiritual institution just as much as the Church. But, mind you, He called you, He wants to consecrate you, and He wants you to be at the head of that thing to which He called you. I know that this is practical because I have seen it worked out in many lives.

I have in mind a man who has a large business. I know that some years ago when his business was rather small he had conceived it merely as a convenience, a sort of machine out of which he could extract a certain number of dollars. He was a member of a church and he thought a certain proportion of those dollars should be used to pay expenses of the church and the rest were his to spend as he saw fit. About five years ago in a little meeting where a few men had gathered for several days of quiet counsel together, that man saw his business relationship in a different light. He was at first inclined to say he was going to quit the thing and go into Christian service, but on sober thought he realized that he was not called to do that particular thing, and he said, "Very well, I will make this business my calling." It was rather a small business, and it has more than quadrupled since. He is not spending as much on his personal needs as years ago, he is living well, he is not giving out any tremendous sums of money. Why? Because God put before him an enlarging business, and it has meant heavy obligations and indebtedness and the relationship of man to man means that he must pay those obligations. But I was with him when six years ago he said that just as soon as it grew to the point where it should not grow further and his personal strength would not be equal

to its supervision, he should stop. I have an idea that the consecration of that business has had something to do with its quadrupling. Why not? A missionary goes out to a field, a pastor goes to a given parish, and that mission field, that church parish, is cast upon the care of God. You would repudiate the man as your pastor or as a missionary if he said it was a selfish enterprise and he was not going to expect the blessing of God upon it. The whole thing is projected on the supposition that God is going to bless and protect it.

I see so many here whom I know. I think nearly all of you know me, and we have gathered here for a conference and most of all to discover with each other God's will for us. These are either tremendously potential days here in Washington or they are crass and silly days for which the whole world may laugh at us. And they will not be potential days unless we open our minds in close sympathy with one another.

Most of you know what I am doing, and I want to talk a bit freely with you. You know several years ago I took a trip into the mission fields. You know other men who have done it and who feel with me that they can never get away from the tremendous claim those people have on their lives; and we do not want to get away from it. I have found a work to do. I want to make a plea that some of you men who are well able to do it, allowing the income of your business to be an endowment of your time, will spend time going about counseling with other men, that some of these things needed may get done. I am not here to speak about that. I found in God's providence that He would let me have the opportunity of working for the establishment of a Christian university in the Moslem world. That is just one thing out of the hundreds I have seen that seemed necessary to do, and therefore, I am committed to that task. There are hundreds of things that if you feel you could give your time to them need to be done. I make the plea first for the causes themselves. I can take you to places in India and China that are standing in tre-

mendous need of hospital, of university, or industrial institution, or places where there could be combined hospital and industrial institution. I submit it to you, is it not worth while?

I have heard people say, "That is all very well, but if I am going to have anything to do with paying out money on the other side of the world, I am going to do it myself or not at all." I asked a man if he did not want some share in a Moslem college, and he said, "No; if I do anything like that I don't want anybody to help me; I will build a college myself if I do anything." That is all very nice—well, I don't know that it is so very nice either. We all have our time for private prayer, but sometimes we get off together with a few others to pray for a certain thing that is near to the heart of all at a time like this. And it seems to me the sweetest thing of all in this Congress in Washington is the fellowship.

I have been going up and down the states of this country for several years, and have spent most of my time in quiet conversation with men, talking with them of these problems, or of the personal problems of our lives. I have not had unkind treatment from a single man. You say: "It is hard; I wouldn't for anything do it"? I remember a number of us were talking together of going out to try to raise money for a Christian cause; one had been at it for a while, another was just starting. The novice said, "Tell me what to do, Bob." And the other began, "Well, in the first place, I would rather eat mud than do it." That is the conception many of us have. It is wrong. You are not asking for money for yourself; why should you feel that way? No one man has said an unkind thing like that to me. I count the fellowship of a meeting like this Congress as a thing we can not be thankful enough to God for, but I have had some of the sweetest counsels of my life right in the offices of men as we have talked of the problems of the Kingdom. It is hard work, of course, but it is worth while, and I wish a dozen or twenty or a hundred or

five hundred business men here would say, "We will be with you next year."

I have in mind a man who said to another, "You want $500,000 for this cause?" He could easily have given the $500,000, but he said, "I have nine friends, and I want them each to have a share in this," and he went out and got it in a few days. Then he came back and asked if that was all that was needed. "You say that is all you can use? Well, it is a pity, because I have five other friends who need to give $50,000, and I have simply got to get it from them." Now, that was an infinitely sweeter, better, finer thing than if he had just given that $500,000 himself.

We have got to trust our business to God. Some men say it is a comfort to feel that their business is justified by being a calling just as much as the missionary's business; if we feel that we must remember that we must cast our business on Him just as the missionary does. A year ago I was booked for the Lusitania; by some providence I was made to go on another ship. I was going to Egypt; it seemed the right thing to do; there was danger, of course, but there was danger for the soldiers in Flanders, and we were going to do something that seemed just as necessary as that for which they were in Flanders. Later, I took a P. & O. boat and went down the Thames and through the English Channel, following a path only five hundred feet wide between the mines. On board were officers of the British Army, going down to the Persian Gulf to fight the battles in Mesopotamia, nurses from Saskatchewan and Manitoba, nurses from Scotland, going to Egypt, to care for the wounded.

I watched these people, watched them one night as a submarine came close to sinking our ship; quietly they went about their business. Some of them wore the D. S. O. medal, some wore the Victoria Cross and others the Military Cross. I tried to learn what they had done to merit the decorations, but could not get them to tell me. I saw men who had just come

from the hospitals and were returning to the front; some of them had almost fresh wounds in neck or arm or hand. I tried to get them to tell me what they had done, but they would not; they would talk of the war willingly, but not of such little matters as that. One day I was writing a letter at a table and across from me sat a young man, Lieutenant Miller. I wondered if I could not get his story. He had been in the hospital and had evidently seen heavy service. I said to him, "Do you believe in God?" "Believe in God?" he said. "Every man that ever faces death and danger and goes into the midst of a fight believes in God." "Do you believe in prayer?" I asked. "Yes, if I did not I would not be here to answer that question." "Do you mean to say that you prayed to God and He saved your life in battle?" I questioned, and then he told me about it.

"I was a private in the ranks, in the first contingent sent into France," he said, "a member of Sir Charles Ferguson's command in French's army. We fought all the way down to the battle at Mons. One Friday, Sir Charles Ferguson came to us and said, 'It is not commonly known yet, but there is going to be a retreat, and I have come to tell you that there is going to be one division that will have to cover the retreat. We don't know which division that will be, but whichever one is chosen, we shall expect every man of that division to be British.' That was Friday. Saturday afternoon he came again and said, 'Men of the Fifth Division, the Fifth Division has been chosen to be sacrificed in covering the retreat, and we shall expect every man to be British.'

"That night we were sent to the trenches. At four on Sunday morning we were called out of the trenches (in the meantime the main army had retreated), and at six every man who had taken those places in the trenches was dead."

He went on to tell me of the terror of that retreat and how a few of them got detached from the rest of the division and showed me on a map a place where they were caught. Orders

had been given to go around three sides of a rectangle and meet the rest of the division. From ambush the enemy arose and with terrific fire shot down horses, men and officers. "The man next me threw his gun away and ran, and was shot. I crawled away, crept back, got his gun, and hid in a coal car for hours." And then he drew from his pocket a picture of a little Belgian girl who offered him a gown to go back in. "But I would not take it; I would go in uniform or not at all. I wandered for days through the wilderness and when I got to the Marne I found of the 20,000 of us who had been chosen for the sacrifice, there were 300 to answer the roll call."

Men, we who are here are representing the Protestant Church of America. We say we are here to face sacrifice for our great Leader, a Leader greater than Sir Charles Ferguson, and if He should come and say to us, "Men, I have chosen you to be sacrificed and will expect every man of you to be a Christian"—would we do it?

THE CALL WE MUST ANSWER

R. A. Doan

For more than twenty years I was in business for myself with the Lord as a silent minority stockholder—a minority stockholder as far as the profits were concerned, though He had furnished all the capital. I was conscious of this partnership and I tried to be fair with my partner. I had promised to give a certain per cent of the profits, if there were any, to Him. I kept that promise throughout the years. After a while I became ashamed of the small amount I had promised the Lord and gave more, but I had also promised I would give a great deal of my time to the Lord's work, and that is where I got into trouble. As the business grew I found it increasingly difficult to go home and forget about it. In fact, there were some nights when I could not forget about it all night. My own business was constantly interfering with the Lord's business.

Then about ten years ago I became the teacher of a men's Bible class and got into more trouble, for I soon discovered there is much to do in teaching a Bible class besides preparing the lesson and delivering it on Sunday. It was not long before I found I must give up my nights at home. Frequently it was necessary to bolt down something at meal time and rush out to do something that needed to be done in this class work. But in spite of this there came opportunities every day for service for men and God that I had to pass by. I would say, "Now, look here, I have a business to look after, and I have found it won't run itself." It was easy to make this excuse when I talked to men, but when I came to talk with God about it I found I did not like to make that excuse. After a few years I saw some of the men of this class absolutely changing their lives. I saw gamblers, drunkards, and

saloon-keepers living transformed lives in the very image of Christ himself. I learned for the first time the real power of the Gospel of Jesus Christ.

A little over two years ago I went to the great Student Volunteer convention at Kansas City. I had never been in such a convention before and I never have been since. I was deeply moved as five thousand of the best young people of our land and other lands gathered there day after day saying, "We are willing to go to any place where God wants us to go if there is some one who will send us." The convention was held partly in 1913 and extended over into the year 1914.

On the last night of the old year I witnessed two armies drawn up in battle array. On the one side there were those who were pure and powerful and prayerful. On the other side were those who were silly, shallow and sensual. The young people in the convention hall made up a division of one army, while the people I saw at the hotel that night about eleven o'clock were a portion of the other army. In the hotel I witnessed one of the worst debauches I had ever seen. The house was full of well-dressed men and women bidding good-by to the old year and ushering in the new. Before the morning sun arose two of the men in that crowd were dead. The morning papers said $30,000 had been spent in Kansas City that night for those things which never satisfy.

I said to myself: "I have been hearing in the convention hall about the battle between right and wrong across the ocean, and here I am witnessing the same fight in our own land. This battle is being fought all around the world, and there is no place for a neutral." As I searched my soul in the days that followed and asked myself what I should do, I suppose it was a natural thing, having spent so many years of my life in trying to make money, that I should say, "You would better put more money into it." That is exactly what I did say. In the next few days after I got home and talked it over with the family we made some reso-

lutions in regard to money which absolutely revolutionized our lives. I thought then my conscience would be satisfied. I felt I could go into the fascinating game of business with all my might, for I love the game, and thought everything would be all right. But somehow it was not all right, and my conscience still troubled me until the day came when I had to say, "I am no longer willing to take this life-blood of mine, change it over into gold, lay the gold at the feet of the Master and ask him to change it back into life again." I had to say, "I am no longer willing to hire a substitute to fight for me, but I must fight myself." I had no vision of great things that I could do—I have none yet—but I just wanted the joy of spending every hour of every day in direct service for Jesus Christ who had been so wonderfully good to me.

After this decision there came a determination to go to the foreign mission field to see whether or not the Gospel was the same power there that we had found it here. I felt that I was entitled to a year's vacation after twenty years of hard work, so I spent it upon the mission fields. I am glad to be able to come back and say that the Gospel has the same power out there as here.

I finally came to this conclusion deliberately and after having investigated, with an unprejudiced mind, I concluded that our failure to take the Gospel of Jesus Christ to these people, who otherwise will not know about Him, is a denial of Christ himself. We say Christ is our example, but every breath of the life of Christ was spent in ministering to just the kind of people I saw there last year. I remember one day being outside of Hangchow, China, going to a great heathen temple. It was the time of the pilgrimage. Pilgrims were going up to the temple by the thousands in order to try to placate the gods. Because it was the time of the pilgrimage the beggars had gathered on each side of the road. I had never seen such an awful looking lot of humanity. They extended in a double row for miles. It seemed to me half of them were blind!

Many of them had the horrible ulcers common to those countries, others had the terrible disease called elephantiasis and a great number were afflicted with other forms of leprosy. As we went along the road that day and witnessed the blind tapping upon the road with a staff held in one hand and reaching out the other for alms I thought of the time when Christ lived here and this same kind of people called out to Him and said "Have mercy on us thou son of David," and He never passed one of them by. Then when I saw that the leprosy was gradually eating away the bodies of these people I remembered that this same kind of people said to Christ, "If thou wilt, thou canst make me clean," and Christ always did. Then I said what we may do for these people becomes a test of our Christianity.

I would have lost my faith out there if it had not been that every time when I felt my own supports tottering and found myself reaching out after God, asking Him to save my faith because of the awfulness of heathen sin of which I had never dreamed, there came to my notice some life shining as a light in the midst of darkness, demonstrating the power of Jesus Christ. I was compelled to exclaim, "Oh, it works, it works!"

I wish you could have been with me when I visited Mr. Wen, of Hangchow. He had become a Christian in the great Eddy meeting there a few months before. He stands next in rank to the governor of that province. His acceptance of Christ created almost a sensation in China. The most interesting thing he said was, "I have become a Christian because I want to be like other Christian men whose lives I have observed." Li Ying is at the head of the science department of the University of Nanking. He was educated in one of our American colleges. Repeatedly positions have been offered to him which would pay two or three times as much as he receives where he is. He has always refused to accept. I knew about this and talked with him about it. He said to me, "I guess I could serve Christ in the government service

just as well, but I think I ought to stay here and touch the young life that passes through this school and try to lead young men to Christ. If I should accept this other position I should always be afraid that I took it because it paid more money." Think of a man who has just come out of heathenism having such a fine, sensitive conscience as that.

Mr. Hara is known throughout Japan as the prisoners' friend. He has spent nearly thirty years in ministering to men as they came from prison. He meets them at the prison gate, takes them to his own home, keeps them there until he finds positions for them and in the meantime teaches them of Christ. He was an editor and was thrown into prison for political reasons. When he saw the condition of the Japanese prisoners he determined to serve them when he got out. This outstanding reformer of Japan has been a Christian for thirty years. On the wall of his study I saw a number of little wooden tablets. Each contained the name of a man who had been led to Christ by Mr. Hara. Each of these men when he realized that he was dying made this request: "I want to be buried near Mr. Hara, so I may be close to him on the resurrection day." Oh, what a testimony to the power of the Gospel of Jesus Christ!

When I think of the misery I saw there and of the millions crying out, I do not understand why we do not go about this work as we would about our own business. The cry is coming for Jesus Christ from this great, dying world. They are compelled to wait for Him because the business men of America are withholding their money. Shall we continue to withhold it? We can not.

I met a missionary in China who had spent more than twenty years of his life there. He had stayed ten years at a stretch the last time because he would not take his furlough when it came due. He said there was too much to do in China. They sent him home because he was breaking down, and he came on the boat with us. When he got here he said

he must go to Ireland to see his old parents who live there. He went, stayed a month or two and was back here for a little time and now is in China. He told me the following incident:—

He said that in the north of Ireland there is not a strong young man left. One can walk for squares and not meet a young man. He went down to the station one day to see the soldiers go off to the front—doubtless the last train-load they could secure in that community. There was a great crowd on the platform to bid them good-by. These people had arranged a "yell" which they were going to give as the soldiers left the station. As the train pulled out and the soldier boys were leaning out of the windows, waving good-by, the crowd on the platform gave this yell:—"Good-by, boys, good-by, boys; give 'em hell!" For that is what war is. They were going out to kill and to be killed. Two days later Alexander Paul came down to this same station to start on his long journey back to China. His old parents had come down to see him off, for they are past eighty years of age and never expect to see him again until they shall meet on the other shore. The train pulled into this same station and it came time for the boy to start. The old father, broken with age, weak and trembling, walked out, put his arm around his son and said, "Good-by, Alec, good-by, Alec; I am glad you are going back to China to give them Christ."

Shall our money, our lives, our children's lives, be given over to selfishness and destruction or shall they be given to save life?

INVESTIGATION AND CONCENTRATION IN GIVING

JOHN F. GOUCHER

One of the comic philosophers of America has said, "Anybody can give good advice, but it takes a mighty smart man to follow it." Therefore, having the privilege of speaking to "mighty smart men," I am willing to venture a little advice.

If we walk in the light our whole body shall be filled with light. That is the creed of Christian efficiency, walk—continually move—in the light and you will have inward illumination. It is simply a business proposition. The greatest business of the universe (I do not often use superlatives), the one superlative, dominating, all-inclusive business of the universe is the hastening of the Kingdom of Christ, and we are called to be laborers together with Christ, stewards of the manifold grace of God, workmen that need not to be ashamed.

I can condense all I care to say on giving for the Kingdom into one sentence. The hastening of the Kingdom of Christ is a business proposition and every person should make it his supreme business.

First of all, this will require of us loyalty to the benevolent activities of the Church. I hesitate on that word "benevolent" —I will say, the aggressive activities of our particular church. Here is where many of us have failed; we have been appealed to by the promoters of special enterprises and because of the exceptional opportunity; or because of the urgency of the immediate demand; or because of the peculiar personality about whom that particular work had developed and who was interpreting it, we made a contribution; and our investment in such enterprises, usually, has been like the seed that fell on the thin soil; it did not have depth of root and its ministry soon faded away. There have been investments generously and conscientiously made in enterprises good so far as their

appearance went, which in the aggregate would have been sufficient to endow many of the great institutions of the Church and have made them permanent, productive assets of the Kingdom, but they were made without adequate investigation as to the relative importance, the stability and the coöperative character of the enterprises seeking assistance and they soon became non-productive. The special enterprises promised well, they were fruitful for a brief season, but they had no abiding quality and the investment was lost instead of being permanently productive.

The success of the Church makes special enterprises possible and the basis for hope in their future is in the success of the regular organized church enterprises. Therefore, as business men our first obligation is loyalty to our Church enterprises.

The Church enterprise is an expression of faith. This may not be in your thinking, but every budget made out for a benevolent enterprise of the Church is an act of faith. The money is not in hand. It is an act of faith in God; it is an act of faith in the membership of that Church; it is an act of faith in you that you will stand by your Church in its activities and interpretation of responsibility; therefore as we are laborers together with God through the Church these should be our primary investments. Without the success of the regular Church enterprises subsidiary investments would not be possible or thought of.

The Church is ordained of God as the agency by which the world is to be evangelized, and other agencies have claim only as subsidiary. In material things every business house determines its policies and its administration, and continues its agents in proportion as they are loyal to its policies. So, also, we should be loyal to the church with which we are connected, through its activities make our chief contributions, and thus insure permanency of investment, and enable it to plan and do large things for Christ.

Second: Loyalty to the Church's crises is another essential to efficiency. God loves a crisis. Israel faced a crisis at the Red Sea, Israel faced a crisis at Rephidim. History progresses from crisis to crisis. In your business you all know that if you are growing you are continually coming to crises. One crisis follows another continuously and in the crises you have special need for larger resources that you may take advantage of the things toward which you were working and which open beyond. And the Church of Jesus Christ in its great business of saving the world, under the very press of its legitimate business must face succeeding crises, for this is the ordained method by which the Holy Spirit guarantees results. Therefore be loyal to the crises of your Church. How often it has failed when it has come to a crisis, the critical time when it needed added resources to meet its opportunity and responsibility! Be loyal to your Church in her crises as offering you special privileges for productive investment.

Third: There must be loyalty to the great interdenominational, strategic enterprises of the Kingdom. We are in an age of syndicating. That may be good or bad; this will be determined by its method and objective. You know in business a certain amount of syndicating prevents overlapping, harmful competition, unnecessary duplication, secures economy and results in efficiency. So it is in the strategic movements of the Kingdom. This is in harmony with social development. Society evolves out of the family into the clan, from the clan to the tribe, from the tribe to the state, from the state to the nation. Now we are facing internationalism, and after that, please God, it will be supernationalism whereby the Kingdom of God shall be established and the Lord of All shall reign supreme!

So, in the development of the Church, loyalty to the local church expands into loyalty to the special denomination, loyalty to the inter-related activities of the denominations of the same family, loyalty to strategic interdenominational ac-

tivities which secures efficiency and economy, and these point toward and lead to the higher loyalty to Jesus Christ and the Church Universal. I present this to you as a suggestion for you to fill in.

Fourth: There should be loyalty to the strategic interdenominational movements for a system of Christian education in each land. When our Lord first announced the world-inclusive character of his Kingdom, and the plan for its extension, He took a little child and set him in the midst of the Church as its hope and responsibility. Always and everywhere Christian education is the fundamental condition for world-evangelization. It is the most constructive, far-reaching, effective, economical form of evangelization possible, for no nation can be evangelized from the outside. "A little child shall lead them." Instruction is construction. "What God hath joined together let no man put asunder." The prophetic ideal of the Kingdom is when all the children shall be taught of God. Christian education—not desultory but organized, systematic, progressive Christian education—is the divinely appointed means of hastening the Kingdom of Christ. Be loyal to the demands of Christian education.

Fifth: Before our Lord completed his ministry in the flesh, in that high-priestly prayer before the crucifixion, He prayed for the Church that they *all* might *be one,* not the monotonous oneness of similarity but a living, inclusive, uplifting unity of personalities, as the Father and the Son are one, emphasizing the complete unity of the spirit. The purpose of God is that all the interdenominational activities of the Church on earth shall be like that of which the Father and the Christ are the supreme interpretation.

The movements in the Far East, as elsewhere, especially during the past decade, are in demonstration of this purpose as set forth in that prayer for unity. We talk of belated China. Why was China belated? Because his Church was belated. God could not trust a divided Church in China. China had

absorbed every nation which had conquered her. But as soon as the Church realized the divine program and had committed itself to Christian education and interdenominational coöperation, God removed the barred doors of China as Samson took away the gates of Gaza, and today China is wide open and hospitable to Christianity. The four interdenominational universities at Chentu, Peking, Nanking and Foochow, and others which might be mentioned, are standardizing and articulating the schools in their particular areas and are making for a system of Christian education for China's millions.

The inter-related church activities for Christianizing the people through the training of childhood is one of the outstanding facts of Christianity in the Far East. There are over forty interdenominational educational enterprises in China alone, and they are rapidly increasing in numbers and results. At Foochow it was my privilege about five years ago to be at a meeting of the educators of the entire province; gradually they got together on a union medical school, a union theological school and a union teachers' college, but there seemed to be some difficulty about a union arts department. A year ago this month I had the pleasure of meeting with these educators again, when after careful investigation they got together with delightful unanimity and enthusiasm in a union arts department. Business men do not get together without investigation. So here, the three Anglo-Chinese colleges—one of the Church of England, one of the American Board, and one of the Methodist Episcopal Church,—which had been carrying on their work about through the sophomore year and in doing so giving 193 hours of instruction a week to 51 students,—have found with the three institutions united they can provide for all the work with 97 hours of instruction, and each student has the advantage of being taught by specialists. You may remember that at one of the sessions of the International Educational Association here in America some one was asked what chair he occupied, and he replied, "Chair!

I occupy a whole settee." That is the characteristic of schools which are not organized and standardized. By this reorganization at Foochow they took away the settee (which usually becomes a lounge), gave to each teacher simply a chair, and the college opened one month ago with about one hundred students, and the other three institutions have adjusted themselves to the enterprise as first-class high schools.

Standardization of education, more careful supervision and improved instruction by specialists; enlarged attendance; more accurate classification and better care of students; large economies and larger efficiency are some of the results attendant upon interdenominational coöperation in a system of Christian education.

Here is the strategic vantage-ground appointed of God in which the self-supporting self-propagating Church shall find its rootage and its fruitage in a foreign land. Therefore I say, be loyal to the strategic systems of interdenominational Christian education.

One thing further. It is a great business principle to "do it now." The way to begin is to begin. I was talking to a laborer I have in my employ. He wanted to know if I would be at home to supervise a piece of work he was employed to do for me. I said I had planned my work so that I could be home during July. "Doctor," he said to me, "I think you find it easier to plan your work than to work your plans." All you have heard here illustrates that it will be easier to plan your work in this atmosphere than it will be to work your plans when you go away. But begin, and begin now. Do it systematically. How the Devil does get the upper hold on many a big man by saying, "Wait till you can do something big."

Do it now.

I will refer to an investment or two that I have some knowledge of. Thirty years ago a party invested somewhat less than $10,000 in a piece of land to found a university in con-

nection with his Church's activities and to guarantee its future development. On my last trip to that place I was interested to find that an enterprise that started in a small way thirty years ago has had over four thousand students of whom nearly all have become Christians, and that they had had an offer of $500,000 gold for the ground the original investment purchased.

Going to Korea, a party made an investment of $3,000 in about three acres of land. This was the first piece of ground in Korea sold to a foreigner. It was acquired by the grace of the Emperor, and a little school and a small hospital were started there. Just before I was in Korea recently they had an offer of $150,000 gold for that piece of ground. The school has built itself into the community, its scholars have included hundreds of children who have given themselves to Christ and have gone out as leaven to leaven the whole community. These illustrations could be multiplied indefinitely. Do you ask, "What dividends may be expected from investments in Christian education?" What larger dividends could there be? Or do you ask, "What opportunity awaits such an investment?" What other opportunity so broad? Or is it of permanency you ask? What so permanent as the building of Christian character? Could there be any richer consciousness of doing something worth while than in the interpretation of the Spirit of God to those who shall be radiant through eternity because of the ministry of your life? It is an investment by which your shekels, if consecrated by prayer and sacrifice, will be transmuted into personalities reflecting the image of our Lord Jesus Christ to reign with Him for ever and ever, and be brilliants in the diadem which awaits the faithful.

Be loyal to the activities in your church; be loyal to the great crises of your church; be loyal to the interdenominational strategic movements of the Kingdom; be loyal to the great strategic systems of Christian education; and whatever you find to do, do it with your might and do it now, for now

is the only time to which you have any right; lay up for yourselves treasure in heaven; and the blessing of God which maketh rich, and to which He addeth no sorrow, will bide with you forever.

HOW MAY CHRIST MORE LARGELY DOMINATE ALL CONTACTS OF AMERICAN LIFE WITH THE NON-CHRISTIAN WORLD?

THROUGH COMMERCE

A. J. Wallace

To me has been given the subject of how to Christianize the contact of commerce with the non-Christian world. Evangelization is always central in the missionary program. The aim is to convert the people as directly and completely as possible.

But we learned early that we must go further, and so we called on education to be our right arm of strength, and started schools. We now have colleges and universities, and seem to be carrying on our greatest work in the mission field by means of education.

We think we have gone a long way; but we have not gone far enough. There are some other things we must consecrate and definitely use as co-laborers with us in our work for Jesus Christ.

We have an idea sometimes that the only good we can do is to do ordinary routine work in the church. I wish we could get the thought that we are called to serve in the business in which we are now engaged, provided, of course, we are engaged in the right business. I wish we could feel that all the time there is a call to do God's work. We have failed up to the present hour in preaching the Gospel to all the people in all the world. Tens and hundreds of millions have been born and lived and died without having heard of Jesus Christ. There is something about the whole matter that is distressing. It is not that the Gospel is not powerful enough, or that the salvation provided is not great enough. The only fault is on the human side. I think we have not rightly understood the commission given us.

We thought He called the apostles, the evangelists and the

ministers, and intended that they should be the only ones who were to go into all the world and preach the Gospel to the people. This was a grave mistake. The big truth that is going to stimulate men to take up Christian work more vigorously is that God calls all his disciples everywhere to preach the Gospel. We are in sympathy with the ministers, but you and I, laymen in business, are not only called to the business we are engaged in, but are also called to help spread the Gospel of Jesus Christ.

Some men here have a call to preach, and are ministers. You answered your call by beginning to preach. Abraham had a call, too, and he answered his call by feeding cattle and sheep. God called Samuel to be a prophet, but he called David to be a politician. The call of God comes to every man, and every man should recognize the call as coming from on high.

I was called to the ministry and never doubted it. But later I received another call; it was a call out of the ministry. I never doubted the first call, I never hesitated about responding; I responded gladly and eagerly. I fought the second call for years. I wonder if any of you preachers have had the second call and have fought it.

Jesus Christ recognized business. Many of his parables were based upon the business interests of the day. If He passed through a vineyard, He discussed the problem He had in hand in terms of the vineyard. He talked about trade and labor and exchange, and banking and merchandising and fishing. He drew his parables from these common, every-day affairs. Incidentally, He taught the ministers of the day, the apostles, not in a secluded spot shut off from the affairs of the world, but He traveled where men were, where things were doing.

I spoke to some college students lately who were preparing for the ministry, and I said some things then I would like to repeat in regard to the training of missionaries as well as of

ministers. A boy goes through high school, then spends four years in college, three years in a seminary, a year or two longer in graduate study, and then is sent out to preach the Gospel. When he is sent to one of your factory towns and asked to preach to and understand the people, you have sent a man who can not do it. I would cut off one of the years in the theological seminary and send the candidate into the workshops, have him put on overalls and work with the laborers, get the same pay they receive and sleep in the kind of homes they sleep in. Then he would understand the people he is to reach. Under the other plan he does not understand them.

For example, he does not know that when there is a birth in the home of one of these laborers, mingled with the joy over the child there is anxiety as to how to feed an additional member of the family. When there is a death he does not realize that there is great concern as to how to get the dollars for the funeral expenses. I would have the minister and the missionary know the life of the people to whom they minister, and then perhaps they could better lead them to know the comfort and help of Jesus Christ.

There are a great many difficulties in the way of Christianizing commerce. In many seaports of Japan, China and elsewhere, it is well understood that commerce often is harmful. When men get far from home there is a breakdown of restraints and often a wrong conception of how to do business with the native people. Sometimes merchants undertake "to do" instead of to do for the people with whom they come in contact. The native is not always discriminating. He judges our religion by the sample of our people that he sees, and it would seem sometimes as if the Christian religion had failed to do for these business men what it ought to do. You know that where the missionary goes and goes alone he is respected and his leadership is followed. Remote from the seacoast where there is as yet little contact with commerce, a traveler

will be called by the title "pastor" or "missionary," used as a term of kindly welcome, but where the trader goes the natives often cease using that word. Evil is not confined to this country; it finds its way to the missionary fields and does its work there with even more deadly effect than it does here.

Neither the Church nor the nation has yet faced its whole responsibility to its diplomatic and business representatives abroad, but recent years have seen great improvement in the character of those sent out to represent business houses and the Government. May the day soon come when all relations with the non-Christian world shall be Christian.

THROUGH POLITICAL RELATIONS

Amos P. Wilder

When Carlyle said of the achieving of projects, "Get the man and all is got," he answered our question as to how to make more Christian our contact with non-Christian peoples through political relations. As our foreign service, our Congress, our diplomacy and policies are dominated by men with the fear of God in their hearts, this nation will communicate to the nations of the world, including those that sit in darkness, any spiritual gifts we have to offer.

There has been much to gratify national pride and to encourage the Church in the affirmative Christian character of many of the men in high station sent to foreign countries. They have typified to the natives of the Orient the best things of our American life and thought. It is difficult for us careless, informal Americans to conceive of the awe and majesty that to the Oriental mind invest an official. I recall an amusing incident of my own consular career. On one occasion an old gentleman from the interior of China offered himself for examination as to his eligibility for admission to the United States. No doubt he had already been overwhelmed by the wonders of Hongkong. After a tedious wait he was at last ushered by the attendant into the inner room where I sat in readiness for his inquisition. He was no sooner in my presence than he gave voice to one phrase in his own tongue and fainted away. We lifted him to a sofa and I asked the interpreter what the man had said. It appeared that on taking one look at the representative of the "flower-flag nation," the deeply impressed Oriental muttered, "At last in the presence of the great man," and became unconscious.

I think with affectionate admiration of a consul for many years in Foochow, China. He formerly had been in the

Methodist ministry. He was himself a total abstainer and—even more difficult in a social life where drink was universal—he served no liquors on his table, though he lived in appropriate state. He did this quietly, unaffectedly, faithfully, for twenty years. On one occasion it was his part to entertain for some days a diplomat of one of the European countries to whose people daily drink is supposed to be essential. The American consul frankly indicated to his guest the custom of his home in inviting him to it, and the guest being a gentleman with much graciousness accepted the situation. From time to time, however, he was observed wending his way to the club conveniently near, there no doubt to supplement the admirable shortcomings of the official residence. The circumstances lend themselves readily enough to ridicule, but in all seriousness that consul rendered his nation no service that compared to this, and he was a diligent official. The Chinese of Fukien province—millions of them—knew him and his manner of life, the spirit of the man, and from these drew their impression of the American people he represented.

In the early days of American official intercourse with China and Japan our missionaries were in demand by reason of their knowledge of the languages and of native customs. Some of these men, as S. Wells Williams, themselves became diplomats; Mr. Williams was *chargé d'affaires* many times. Missionaries of our own time have taken on diplomatic or consular duties and done much to strengthen the favorable impressions the natives have received of the sincere and Christian character of our governmental purposes and methods. Since the reorganization of the consular service in 1906, our Government's representatives are with only an occasional exception men of sobriety, dignity and right life. Those who fall beneath these requirements are quite promptly weeded out under a system of inspection. Our diplomats and consuls are at least gentlemen, and in many cases Christian gentlemen. In the Orient the relations between officials and the mission-

aries are not only friendly but often intimate; Mr. Morgenthau's recent avowal of his dependence on Dr. Peet has attracted the attention of the whole American people. It is certainly not from the veterans in the consular service that criticisms of missionaries come, officials who may have known missionaries from the peril years; who remember Gamewell, supervising the construction of the barricades that saved the British Legation and all Peking foreigners in the Boxer times; who have known Beebe, Cochran, Hume and other great medical missionaries; it is not from consuls that uninformed and flippant comment as to missionaries comes. For this one must look to comfortable tourists in the luxurious hotels of Shanghai and Hongkong, to business men and other permanents whose godless lives incur the rebuke, spoken or implied, of the missionaries; and to the sea captains, often men of limited breeding and education, who finding themselves in a new social environment seek to veil their embarrassment by hostile remarks which they conceive will be congenial to their hearers.

It is fitting to recall with gratitude the class of men who have held the highest posts in our foreign relations,—Mr. Taft, Mr. Roosevelt, Woodrow Wilson, Mr. Bryan; the personal character, the good will, the idealism of these men are sensed by the Orientals not less than by ourselves. It has been a contact of inestimable benefit. Christian men at home can do much service by bringing pressure to bear on Washington that appointments to the Orient, including the Philippines, may stress the factor of character. I cannot forbear to add that this is equally true with the corporations which maintain staffs of young Americans in the Orient; if the "typans" be men of exemplary life and attractive manhood, the bracing influence will sift down through the personnel; unhappily the reverse is no less true.

While Jesus was himself an Asiatic, nevertheless to the Japanese and Chinese and the scholars of India the Christian

faith comes as part of the foreign man's outfit. It is therefore on the defensive; it must overcome distrust and suspicion and demonstrate its disinterestedness. To Orientals our religion ranks with our warships, telephones, electric lights and other strange, but confessedly effective devices brought from the West by those hurrying, inconsiderate, often overwhelming fellows, the foreigners. The traditional attitude has been one of fear. Fear explains the halting, balking attitudes and policies of the Chinese from the early Canton days. They sought to keep us out and all our baggage, including our religion.

To the Christian American, therefore, keen to advance his faith with these peoples, it is urgent that all expressions of our nationality, which to the Chinese embodies the Christian idea, shall be just and faithful, not only in our representatives but in our foreign policies, especially our treaty performances. For what Christianity is, you and I look to the Christian; the Oriental looks for his definition to the foreigner, especially to the official. Happily it is true that after many decades of dealing with all manner of foreigners, well informed natives are learning to differentiate between foreigners—to understand that a nation may be at heart Christian, yet carry a burden of the unworthy; moreover that, in large public transactions, immigration, finance and war, the total consecration of nations may yet be but a dream of good men. It is fortunate in these times that these races think so kindly of us.

At the present time the consular machinery of our Government is at the disposal of the makers of alcoholic drink who wish to press for foreign trade. From time to time consuls are called on for information and reports as to how to better promote the exports of American goods of this description. One consul who resisted instructions of this sort was officially advised that the sale of alcoholic beverages is a legitimate industry in the United States, not to be differentiated from others, and its extension a proper function of the consular

department. There is indignation at the recent export of American liquors to Africa; investigation, however, will show that our State and Commerce departments through consular reports point out to American producers trade opportunities that exist in drink as in other lines. It is possible exception is made as to Africa but our Government presses the sale of drink to the Chinese. There is room here certainly for protest by the Christian Church. It is abhorrent business, superadding to the burdens of undeveloped and pagan lands the additional curse of alcoholism. It is regrettable that Japan is taking on drink noticeably; beer-brewing is one of the features of Western civilization now rooted in that country, which is even engaged in export trade, Japanese beer being now a feature of Chinese cities. One notes in China the gradual appearance of the Western saloon, the windows filled with gaudy bottles containing deadly concoctions sold at a price that precludes purity; indeed as a rule they are poisonous. The Chinese have hitherto been free from alcoholism; their drinking has been confined to thimbleful doses except for the prosperous and chiefly at banquets and on holidays. I saw but two drunken Chinese during eight years. By perseverance it will be possible to fix the drink habit on the Chinese, so subtle is the grip of appetite. The United States at least should keep its skirts clean of this iniquity. Congress should supplement other advanced legislation by absolutely prohibiting exportation of alcoholic beverages to the undeveloped and dependent peoples who need the most bracing influences that can be thrown about them. China's need is obvious.

One steamer is reported to have recently sailed carrying 200,000 gallons of rum to be landed at eight ports on the west coast of Africa. From January 1, 1915, to November 1 of that year the exports of liquor from Boston were given as 1,162,122 gallons, valued at $1,559,402. This audience does not need to be assured that American sentiment will effectively resent this peculiarly abhorrent attack on the weak and helpless

if that sentiment can be organized; it is plainly the business of the Church to incite and if necessary to provide the machinery for rebuke under the instructions of the founder of the Christian religion "to destroy the works of the Devil." The bill now before Congress, introduced by Mr. Gillette of Massachusetts, is specifically aimed at this African business. No one who studies international evils subject to political action would withhold from Dr. Crafts the praise due to intelligent, persistent effort for righteousness in a field of which there is too little recognition and support among the men and women of America. The definite achievements of this self-sacrificing man and his associates constitute a notable chapter of advancement.

Porto Rico is our own territory. No man here questions that our responsibility for this dependent people demands that we protect them from the might of the powerful commercialized liquor traffic; yet action by Congress to this end is resisted on the ground that the issue should be settled locally. It was the invading American who took the grogshop to the islands. If our Government insists that questions of administration and policy should be kept within control of Washington, it would seem logical that a supreme issue involving the welfare and morals of these millions can reasonably be handled there also. The very word "territory" connotes wardship; it signifies responsibility in wise and experienced hands during a period of tutelage. Congress has always made laws for territories, especially on great moral issues, as polygamy, divorce, prize-fighting. This was done even when the territories were inhabited chiefly by people from the States familiar with self-government from childhood. We should not be treating Porto Rico differently from New Mexico, Arizona and Oklahoma, when territories, if we should put prohibition into this enabling act. The fact that the liquor traffic yields $2,000,000 for official uses will have no weight with those who rank men above gain. Gladstone's comment on a situation of

that kind was, "Give me a sober people and I will take care of the revenue."

But it is not necessary to debate an issue of this sort with this audience; it is frankly a phase of the eternal battle between unprincipled avarice and loyal citizenship. The only new phase may be a realization of the absurdity of our meekly begging an obviously righteous thing of this sort from political parties to which millions of Christians faithfully give their support.

The contact of the heterogeneous forces of America with a pagan people like the Chinese or an undeveloped people like the Filipinos fills one with alternating admiration and terror. We go carrying gifts, good and bad. We have the means for the healing of the nations in our gospel of hope as against the sad fatalism of Asia; all that China knows of modern education and of medical science Christian foreigners have taken them, and they have been largely American missionaries. We come bringing the splendid inspiration of noble men and women, missionary, official, business folk; these spread information and kindle curiosity and raise standards; the making over of China is largely due to these. Foot-binding, slavery, polygamy, cruelty, give way before such forces. Even the redeeming Revolution of 1911 may be largely traced to them. But there is a less lovely side to the shield. In every coast port and in many an interior city there is a contingent of foreigners whose unworthiness has been deepened by contact with the worst of native evils. The Chinese under the traditional deference for foreigners proved responsive to overtures from these men and suffered at their hands. I recall a Chinese family business controversy involving large amounts of money that came before the consulate. A number of brothers of the finest native type—a group of conservative Chinese of whom the foreigners see too little—were forced to take action against an unworthy brother. The correspondence that dealt with his case was never intended for other eyes;

but officially translated it revealed how this class regards us foreigners,—the impressions they have derived from what they at least have observed. It is calculated to make us meek. One letter in discussing the wayward one said: "He no longer visits the temples of his ancestors; he no more goes to pay honor to his aged mother in our native village; he drinks strong beverages and not the mild tea of China; his voice and manners are violent; he consorts with bad women,—in fact he differs in no respect from foreign men." It is significant in the same direction that some foreign women who supervise certain Chinese girls' schools prefer their young charges should not learn English and so make possible acquaintances that may do them harm. On the one hand the natives are influenced for the best by the splendid men and women we send them; and by contrast they see and hear both in low and high foreign life much that is incomprehensible to them as coming from a superior civilization. It gives an American an uncomfortable feeling, for instance, to see Chinese peering into a foreign home while a fashionable dance is in progress on a hot summer night. To Chinese gentle folk modesty of dress, dignity of movement, profound courtesy are marks of social intercourse; it astounds them to see mature men and women wildly gamboling about; the intimacy of sexes and our women's costumes are incomprehensible to a people whose own wives and daughters dress with faultless modesty and die rather than allow a physician of the other sex to register their pulse by personal contact. Thus the traditional conflict of the good and evil is now on in the Orient; both forces are desperately at work. It is reassuring that the Christian men of this nation sense the battle and are incited to assert the best and not the worst things American life has to offer to non-Christian peoples.

Government is a huge machine and the correction of abuses is slow business. Against reforms is pitted not only the weight of those who profit and thrive by the present order but the

inertia of custom and tradition. At the present time the policies of the United States are reprehensible as regards both the Chinese and the Japanese. Every Chinese in the United States is assumed to be here illegally until he can prove the contrary; the laborer class of Chinese in this country are forbidden decade after decade to bring their wives and children to join them. Admirable Chinese who in every way would benefit themselves and us by coming to the United States are blocked by the refined system of definitions, interpretations and regulations which have been ingeniously wrought out to exclude as many of the Chinese as possible.

The Federal Council of the Churches of Christ in America is interesting itself in securing to Orientals justice and friendly dealings, notably through the Commission on Japan. Dr. Sidney L. Gulick's efforts in this connection are familiar. There is no purpose to admit to our shores hordes of ignorant coolies. The weakness of our present position is the discrimination to which we subject Orientals as compared to the nations of Europe. It is urgent that American Christians rid themselves of race prejudice; the pulpit should deal with this as a major peril of our time. If persisted in it will surely lead to serious consequences with Oriental peoples who through the decades are arriving at race and national consciousness. It will breed hostility in the rank and file of nations now friendly. Reprisals from the Chinese need give no forebodings for the present, except the boycott, but it is not too much to say that with the Japanese our attitudes already have put their good feeling to great strain, and it must be added that great moderation has characterized them in their official dealings with our nation. The Japanese feel they have achieved a worthy status as a nation; we should not continue to inflict wounds to their self-respect and pride. We live in a new time when men and nations should be appraised not by standards of tradition and prejudice but of personal and individual worth. If a stranger come to us self-

respecting, well disposed, well qualified, admirable, let at least the Christians of America give him welcome, regardless of color and all else. This makes for the spread of the Kingdom for which he prays. The movement to have our Government deal with the Japanese and Chinese races on an equality with other races, admitting only so many of each as can be conveniently assimilated, naturalizing those that are worthy, giving welcome to those we do accept and training them to make good citizens and their children after them, is a program that should enlist the support of us all. It means the correction of present inequalities, the removal of causes of friction. It makes for good will, trade, peace. It hastens the acceptance by those peoples of Christianity for thus opportunity to know the Gospel is multiplied. The hue and cry over a handful of Japanese—less than 100,000—is not worthy a Christian nation. We are under an injunction to love our neighbor as ourselves; shall we not give to the worthy ones at least of these nations some greeting of brotherhood? We dare not refuse it. The Chinese and Japanese who come to our shores learn of the Christian religion; the faithful men and women of the Oriental missions in the great cities and the Sunday-school workers in the smaller cities are industrious in that. When these Orientals return to their own peoples to visit or to remain, they repeat the story. The dynamic in China of the "returned Chinese" to that country is not realized by many; it largely effected the dethroning of the corrupt Manchus in 1911; it has regenerated whole communities in Southern China.

To the churches, to influential Christian citizens, we look for aid in making real to other peoples the good will and Christian coöperation that our millions feel. The business of reforming abuses and correcting injustices is political but the dynamic is moral and religious, and this it is the business of the Christian Church to assert. It calls for organization and this at last we have. The American people has an es-

pecial responsibility in dealing with China and Japan; for the sake of trade, in view of a common destiny on the Pacific, in the hopes and fears that attend the contact of the two civilizations, we are critically interested in maintaining friendly and coöperative relations with these countries. If we fail it will be a reproach to the Christians of America. We shall have neglected to voice and organize the best sentiments of our people. War convulses Europe and men say the spectacle impeaches Christianity; what will again be said of our Christianity if a decade of inertia and heedlessness permits present Oriental surprise and impaired pride to harden into distrust and suspicion to take the form of hate? There is ignorance, there is race prejudice, but these will give way before presentation of the actual facts; the national mind can be informed and made vigorous in its insistence that justice be done the Orientals. Dr. Gulick is correct in saying that the Japanese wish to be our friends; that the elder statesmen and rank and file alike of Japan are traditionally well disposed towards Americans and that the reason of their alienation lies not in them but in us. Shall we allow the prejudices of a few to embitter us all? Shall race prejudice, so contrary to the explicit teaching and spirit of the Nazarene, continue to honeycomb this so-called Christian nation, later to lead us to things unutterable?

One concrete suggestion to make to this company which would know how Christ may more largely dominate all contacts of American life with Orientals through political relations is, let us labor to bring more Orientals to the United States that they may know what Christianity is.

Those of us who know something of the Philippines have thrilled to see spiritual law in quiet operation; bread cast on the waters returning after many years. It is a far cry from a few Puritans praying and fighting for principle, to these isles under the Southern Cross; but the religious and political ideals worked out in England, old and new, are taking root

in the Philippines. We make light among ourselves of our democracy and the importance of the individual man, and initiative as an American characteristic, and the open door of opportunity; and it is indeed strange to apply them to Malays, a neglected and despised people until the United States occupied a place in Asia. It had not occurred to other nations that whatever application these principles had to white men, such children of the race as these were to come within their purview. The Dutch had organized Java and given good roads to the natives; the British gave justice to India and abated famine and even educated a select class; but it remained for Americans to put into bold practise the teaching that not some, but all children of all races are entitled to schooling and to as big a future as they can compass; and now we have 700,000 of them at their books in these islands, including so-called wild men and fierce Mohammedans of Mindanao. Other nations had opened the door for one here and there but in American fashion, prodigal with equality, we have welcomed all. As our own country has been enriched by leadership bred in all quarters, so the Filipinos here and there unexpectedly report quality and power, which under more jealous and narrow theories of manhood would remain undeveloped. It is peculiarly an American ideal that initiative is worth developing in all; no man is bound to his station by birth. It is no small thing to demonstrate this potential truth in the south of Asia. The other colonizing powers look on in wonder and cease to be scornful. The Philippines in the main were and are Catholic but when the American Government took hold, absurdities such as monopoly by any one church or the exclusion or hampering of any faith for the benefit of another fell by its own weight; such notions could not live in an atmosphere of Americanism. So, too, of political organization. Other nations held it impossible that high political rights could be given to such as these; this conflicted with traditions—certain races were providentially set aside for

the government of the world! But here again the Puritans, though dead, were potent. Our soldiers and school teachers and civil servants to whom the participation in public affairs by the individual citizen of every degree was a commonplace saw nothing hopeless in the Malay; he was a man. So local government was organized and the natives given an even larger control. These islands with their 9,000,000 people will not cease to present problems but no one denies the progress that has been made. As a graphic demonstration of the potency of American idealism the Philippines teach many things and encourage men. The story of these islands shall yet rank with the civilization of Hawaii as an instance of the irresistible force of Christian truth in its impact on ignorance, apathy and superstition.

When we Americans say, "We will prepare for war," one might assume that every possible effort would first be made to avoid war; but as for the Orient at least, this is not so. We are taking very few steps to safeguard ourselves in that quarter. Yet there is such a thing as the "Yellow Peril;" if we go on doing injustice to the Japanese and Chinese through the decades as those nations come to a consciousness of their neglected merits and strength, it is more than probable that the issue of their rights will be settled by force.

Preparedness is more than a matter of drilling men and storing ammunition. No doubt this prudence in a spirit of sober responsibility, reasonableness and firmness (for order is Heaven's first law), has its place; but it is still true that "a soft answer turneth away wrath." There are diplomatic possibilities in this dictum. It is common in neighborhood quarrels and frictions between men, when the violent propose immediate reprisals and aggressions, that some one who knows the mind and heart of his fellows takes them aside for some frank and sincere conference, whereupon the situation clears—often bringing a surprising amount of latent good will to

the surface. Much of reasonableness and response to friendly overture there is in human nature.

The Governments have departments whose business it is to *make* war; why not at least a bureau devoted to averting war, by scrupulous efforts to extirpate every possible injustice that may lurk in the official dealings of the Governments concerned? Much is said of "promoting good will," and "cementing pleasant relations," as the post-prandial expression is. As a matter of fact, a good deal is done to smooth out the wrinkles of international friction, especially by private parties and organized philanthropies. There are exchanges of professors by the universities, and inter-visiting by delegations of the chambers of commerce. Notable visitors—poets, literary personages, men and women with a mission—are received with distinction. By the exchange of civilities and kindly sentiments, not a little is done to increase information and to throw light on motives and issues that normally would remain obscure and misunderstood. The recent visit to Japan of the Mathews-Gulick Embassy, under the auspices of the Federal Council of Churches, was useful in spreading the idea that there are millions of church members in the United States organized for righteousness, and that while as a nation they would be found behind the policies of their Government, yet friendliness and peace are much in their minds. Cecil Rhodes, by his Oxford scholarships for the use of a number of states, had this idea of a community of sentiment. It should be said, too, that officially our Government through its Department of State does what it can to reassure foreign governments, nervous as to our national purposes. Not all of this comes to public notice. At the same time the idea that a government should affirmatively set about removing causes of offense between nations and promoting good will by concrete acts and projects is new. Generally speaking, it is nobody's business. It is amazing how an obvious and confessed abuse and positive evil will drag out its existence year after year just because

there is no one to put the mark of condemnation fearlessly and efficiently on it and thus arouse the available constructive reform spirit. For instance the operation of the treaty laws and regulations covering Chinese immigration is undoubtedly unjust, inhumane and calculated to irritate the Chinese nation. I served in the consular service in China under three presidents and under Mr. Root and Mr. Bryan—as individuals kind men and instinctively averse to harshness. A number of them are officially on record as indignant at the operation of our Chinese immigration system. Yet while at times instructions have gone to the consuls to soften the conditions, the fact remains that the governmental policies affecting the Chinese continue unjust and periodically outrageous in operation. China is a weak country and objections from her have little real weight at present.

I repeat, our system does not provide the machinery for weeding out causes of friction, for correcting injustices that may lead to deadly consequences. We have not yet come to see that it would be a practical thing to scientifically clean our skirts of wrong—to safeguard the future by removing causes of friction before we are compelled to it, perhaps by war. Present instances are, the injustice we are practising to China in the matter of immigration, and the humiliation of Japan in the matter of immigration and hostile California legislation, and the uninformed prejudice in many quarters against both races. Is it a merely idealistic suggestion that the American Government systematically set about to cultivate good relations with the Orient, beginning not with the wine-heated rhetoric of banquets, but with the study of treaties? The newer pattern of warship costs $15,000,000; with a fraction of this Mr. Root and other lawyers could be engaged to go into this matter under instructions of the American people to ascertain if any injustice is being done these nations. The expense would not be great of sending a number of delega-

tions of thoughtful, influential men and women in various lines, to Japan, and of receiving such Japanese. Why not the exchange of teachers even by hundreds, and the sending of business men, lawyers, medical men, women too—representatives of motherhood, industry and philanthropy? Why not finance 5,000 American homes which would take Japanese boys for an American education of say six years, as the homes of good women in Connecticut and Massachusetts took Chinese boys in the seventies and eighties, the boys later in some cases to sit very near the throne. How would it do to invite the Japanese Government to send a dozen official delegates to Washington during the sessions of Congress as guests of the nation—perhaps encourage States in strategic positions to invite representatives of Japan to voice the reasonable claims of their people to their lawmakers? While students of India who go to England for study return often with bitterness in their hearts, it is a curious fact that almost invariably to educate an Asiatic in the United States is to make a friend. China and Japan already have hundreds of influential men who were hospitably received into American homes and subjected to the average democracy and kindliness of our people during their student days; these are now our friends. They have seen us at our best. Multiply this leaven by ten; it will bring its reward in trade and will lessen the likelihood of war. Such a national policy will be decried; but I am quite in earnest when I say that in the brighter day just ahead of us I look to see governments do things like this, especially with nations like Japan and China which need our help. There is already a precedent in John Hay's return of some $12,000,000 of indemnity money growing out of the Boxer uprising; it is being used to defray the expense of hundreds of Chinese students in the United States. These young men are becoming pro-American Chinese and there will soon be thousands. They are to control the new China. They

will place its orders for machinery and supplies and shape its political policies.

It denotes progress from the Bethlehem-Gethsemane days of Christianity that political relations of nations may now be laid hold of for the advancement of the Gospel, originally entrusted to a group of fishermen. We have lately celebrated the resurrection of Jesus. The disciples were men and women of little influence; Cæsar at Rome and viceroys for half the world little heeded the running to and fro in the garden and the mournful gathering of men of no importance in a locked chamber suddenly confronted by their risen Lord. But through the centuries Christian truth has become embedded in the life and thought of great numbers and in our time it is given to the followers of Jesus not merely to bear testimony to its transforming power in the individual, but to incorporate its order, justice and kindly outreach into the public policies of the nations—to project into the largest affairs of organized humanity the principles which Jesus said should regulate this world. Scarcely a more august thought can kindle the ardent disciple than this—that at his hand lies the machinery of nations for the promotion of his Master's business, thus dealing not with individuals but with masses, and not merely for today but for all time. We have as tools and boldly claim them, not the poor, short-sighted, shifty, selfish devices of men, but the lofty principles of eternal justice and Jesus' glowing assurances of brotherhood. With these we are to interpret the nations one to another.

The Master himself had this larger vision of his teaching; in Him nothing was local or inadequate. He promised to lead not to some, but to all Truth; He talked not of a city or a province regenerated, but of nations; there is almost reckless promise of their transformation in a day. He assured his hearers that the whole world would accept his program, and that of his Kingdom there should be no end. However modest and without observation Christianity in its beginnings, there

is now this challenge to large things; it calls not merely for the faithful of one and two talents but to the kingly ones among men. It bids men in high stations to be about their Father's business. It rebukes those who would leave to mean men the making of national policies that touch the welfare and relations of the nations.

Great authority implies great responsibility, but the reward is great results. A Christian Gladstone multiplies righteousness; to set up constructive ideals in a strange land is to do business by wholesale. The kind act, the individual kindness, must ever be admirable, but we have been equipped for more than this,—the Almighty has a world to redeem and He is to deal in large things. We miss the vision of the God of nations and of Christ as regnant in the affairs of men, if we fail to press for the enthronement of righteousness in the domain of politics where not merely the comfort, safety and welfare of men are fixed, but their destinies,—it may be by the stroke of a pen.

IN EDUCATIONAL CIRCLES

CHARLES D. HURREY

Are the student centers of the world shifting? Is the influence of this present war creating here on the continent of North America the great Mecca for students of all nations? Undoubtedly it has had that effect on the student population in North America at the present time. There are in the United States and Canada not less than six thousand college and university men from more than fifty nations. These represent a great variety of nationalities, religious thought, racial prejudices, and suspicions of the United States, and are not an easy class of people with which to deal. I hasten to say, however, that they are the most important class from the standpoint of influence in their different nations.

The contacts which the American people have with the people in foreign lands, so called, are various. Allusion has been made to the contact through various commissions of educators who come from one nation and go to another, also through articles in the press, and through interchange of students and professors. Not many professors from the non-Christian world are employed by colleges and universities in the United States, but many North American teachers are employed in the universities abroad. How important are the impressions these men make? Are they in harmony with the influence for which this Congress stands? It is important that the impression which these educators give should not be based on ridicule or disparagement of various nationalities or races, but at least on neutrality, and we believe it ought to be based on positive Christianity.

But the most important contact we can have is with this group of men I have alluded to. There are enrolled in more than five hundred American colleges and universities, sixteen

hundred students from China, a thousand from Japan, three hundred from Korea, a hundred and fifty from India, two hundred and fifty broken-hearted, suffering Armenian students, over two thousand from the republics of Latin-America, and this does not take into account a great group of Mexican refugees.

Here is an important group of men from the standpoint of who they are and of what they are becoming; our contact must therefore be one of helpfulness.

Is it not too true that in some cases men brought to Christian belief abroad arrive in this country, and after a few months of sojourn here, turn their backs upon the Christian religion? Some of the most destructive work is done by men who have come here, who have seen inconsistency, have gone back to write and speak against the cause of Christ and American so-called Christian civilization. In one of our university campaigns a few weeks ago where there were a number of Chinese, practically every one heard the addresses, but three refused to attend. They were Chinese young men, who when they left China were Christians, but having seen what they had seen here, and having heard what they had heard, said, "We do not care to have anything more to do with Christianity." I can take you to institutions where professors, knowing a student to be a representative of a Latin-American republic, in his presence speak disparagingly of the country from which he came. These students think, they write; they write home to their own country, and their attitude in their messages to their own country is going to be determined by our attitude.

They arrive in one of our great port cities. Some of our customs officials are not trained in the fine art of courtesy; our taxicab drivers are not in the altruistic business. Many a foreign student is embarrassed by these surroundings, and he does not know what to do. It is some satisfaction if they can

see some one who speaks a little of their language. I knew of some students who were coming; their photographs had been sent to me in advance by a friend, so I recognized them when I went to meet them, and took them by the hand and said a few words in Spanish. These students were so impressed by that little act of courtesy that they wrote back to their own country about it. Such a trifle at a critical moment! But not such a trifle, because we are dealing with future leaders who have plastic minds, open hearts and a career of wide influence ahead of them. But let us go on with the usual reception. The arriving students have passed the customs; they have quite likely had difficulties about their boarding houses; they want to know about money, and about postage, and there is nobody to explain to them. Then the student goes to the university of his choice; he seeks to enter; he wants to find a place to live. Perhaps he has to go from house to house pleading that he may enter and live during his college course, and is often turned away from one Christian house after another on the ground that colored people are not admitted.

What a reflection on our "democratic" spirit! These young men see themselves surrounded by secret societies whose doors are often barred to them. Expecting democracy it is all very strange to them, yet they do not complain. The trouble is that these men cannot be persuaded to be discourteous enough to tell us the truth about some of the impressions they have of us.

Our student is desirous of enrolling in the university. He in interested in certain organizations; he would like to know a bit of American college slang, who "Prexy" is, etc. Then I wonder if he would not like to be admitted to a Christian home. They are sometimes invited to the homes of the wealthy on special occasions, but I think they would like to be received more informally in middle-class homes. There are scores of foreign students within a stone's throw of some of you. You

have given contributions to foreign missions, but has your door ever been flung open to any foreign man? Yes, to Christian men, but to how many non-Christian students from abroad?

Our student wants to know about social welfare movements. What a splendid opportunity to introduce him to the welfare work in business! Have you ever invited any of these young men to come to a Bible class or to a seat in your pew?

We think in terms of remoteness, but if you could be convinced that you could be the means of leading to Christ a future president of a republic in South America, or a merchant prince in Japan, or an officer of state in China, you would not hesitate. Do you know that some Chinese students have been years in this country and have gone back saying that they did not understand why nobody had ever asked them to be Christians while they were here? These contacts that we have with them we should improve by acts of highest friendship.

There are some things being done. There is a splendid Chinese Christian Association, and the general secretary is here with us. They have more than five hundred members, they are inspiring the forces of the Chinese students in this country; also there is the Chinese Alliance bringing these students together, and they have a sense of solidarity. The Japanese students are about to organize a national Japanese Christian Association. They have the advantage of a well-trained secretary of their own nationality, who goes from institution to institution to interpret to them and to bring their interpretation to us. The Indian students have organized the Hindustanee Student Association, and the Indian Student Christian Association; the Korean students are publishing the *Korean Student Review*. The Armenian students publish every year a report of Armenian student life, and there are plans for Latin-American organization and activity.

There is also the Committee on Friendly Relations, which I represent, whose business it is to employ a certain number of traveling secretaries, to write letters to foreign students; we have a correspondent in practically every great student center of the world, so that before a student starts from China I know when he will arrive in San Francisco. There will be committees that will distribute literature that will be useful to him on shipboard and to arrange for people to receive him and to accompany him across the continent and to his institution. Practically every university and college has its Friendly Relations Committee, to stand between the student and the exploiter or the man who would be unkind.

It would be most gratifying if you could have your own personal guest from among these students at the student conferences which Mr. Moody founded. Three hundred students from abroad were present for ten days of fellowship at Northfield, Lake Geneva and similar conferences last year. Some of the best athletes were there from abroad; some of the most attractive men socially were foreigners. I remember a meeting of Latin-American students where some one said, "If any of you men want to make a declaration that you will give your life and service unselfishly for Christ and your fellowmen there is a document here that you can sign," and after Dr. Mott had finished his address, man after man walked around and signed that contract. During four years at these conferences there has been accomplished what the Christian workers have not been able to achieve during fifty years in Latin-America. Here among strangers and away from restraints foreign students are announcing important decisions through the influence of ten days of practical Christian fellowship.

I have just come back from Central America. When I went there I had a letter to the President of one republic and to the minister of education; this letter of introduction was from a student in California, who is a brother of the two

distinguished gentlemen mentioned. He had come to a student conference a year ago to criticize and did not believe there was anything of interest; he entered a Bible class of Latin-Americans, and he rose in that gathering to say, "We ought to mingle more with these North American college men; they are splendid men—they are just as good as we are." Thus without any request from me I had introductions that I should never otherwise have hoped for. In talking to the President I said that we hoped to establish a Young Men's Christian Association in his capital city. The President asked me, "What do you need?" I said we needed a site. He replied, "I think we could arrange that and probably the Government could provide it," and he went on to say that he had seen the Young Men's Christian Association in Philadelphia and in London.

Do you not see what was the golden key that unlocked the door to this opportunity? It was the key of that young man who volunteered this introduction. That is the way it works. One of the greatest possible arguments for continuance and extension of this friendly relation work is because of what foreign students can teach us. They can teach us courtesy that we do not know; they can teach us patience. How long, I wonder, would our American men abroad endure what some of these students do and not complain? A young Japanese writes:

"Since I came to this country the word 'friend' became so dear to me because perhaps I have no friend on this great continent. When I go for ball-game or anywhere and sit by some American boys, sometimes some boys change their seats. I don't know why, perhaps because they don't want Japanese sit by them, or because I am not their friend. Whatever it is, it doesn't make me feel pretty good. At such an occasion I always recall my friends in my old country, and the thought,

'If I were in Japan and this were Japan, I would never be treated in this way,' comes in my mind.

"As I understood American students when I was in Japan, they were Christians, but I now know better; many students do not care to go to church, but dancing."

Hear the testimony of these Armenian men, broken-hearted, every home they love destroyed—one from Cornell: "I have been through three massacres; it is pretty hard to be a Christian when it means so much persecution, but I am a Christian and I will never go back upon my Christian views." They have the spirit of patience, endurance, and faithfulness.

Think of the hardships some of them endure to come here. Here is a message from a Russian Jew from Warsaw, a prize-winning student. He writes:

"I worked in the mines for a whole winter. After our daily work we were confined in prisons over night; thirty men were confined to one room.

"In many weeks have I wandered through the trackless forests and over the great plains of Eastern Siberia, subsisting on berries and roots, sleeping on the cold and often water-soaked ground, enduring hardships and miseries innumerable, and facing death at almost every step. I finally made my way down the valley of the Amur River to Manchuria, thence by an American vessel to the United States."

That man is a medical student today. He said, "Though a Jew I want to give my life to Christian service, and go back to Russia later practically as a missionary." Their capacity for heroism is wonderful.

I feel a great burden for our foreign student life. Are we not challenged to lay aside the racial prejudice we have felt? Just as I left New York I heard that a Chinese student

in Drew Seminary had won the five-hundred-dollar theological prize, and of a young man from India winning the Phi Beta Kappa key at Cornell. We used to think of the Latin-American in terms of corrupt Catholicism. I know that attitude of un-Christian anti-Catholicism. Until we stand where Savonarola stood to be burned at the stake because he loved truth better than his life, until we go to the Vatican and see those wonderful paintings of Raphael and Michael Angelo, until our civilization produces greater characters than Velasquez and Murillo, Garibaldi and Columbus, we must refrain from any such attitude.

We are called to know the geography of nations. Too often we do not know it. I know a man who, when he was introduced to a professor from Montevideo, said, "Oh, yes, Montevideo; that is in Trinidad." He missed it by about four thousand miles. What impression of brotherly interest would that make?

It is time for us to show a very different attitude to these men among us from foreign lands. It is time for us to say to our Latin-American friends that we are sorry we have treated them with prejudice; that we have sent them battleships instead of Bibles; it is time to say to China that we ask them to forgive us that the Anglo-Saxon people have sent them opium and to believe that we will think of them in different terms henceforth.

Shall we not assure them that we, like the Master, have not come to destroy but to fulfill, and invite them to begin with us a life of Christian service that together we may enter the kingdom of large dimensions?

JAPAN

KATSUJI KATO

To me is given this pleasant task of bringing you a message from my country, which necessarily takes the form of gratitude, for American missionaries have played an important part in the reconstruction of modern Japan. I should like to add, however, some points that are usually overlooked in so-called missionary speeches. I speak not in the spirit of criticism, but of absolute frankness. While I admit all missionaries are doing some good, I must say that there are some at least who, perhaps, are doing more harm than good to the cause of Christianity. I refer to those missionaries, well-meaning and good-hearted, who, for lack of a certain insight into the situation, fail to interpret the spirit of Japan in the right manner, and come back to this country and paint Japanese life in darkest colors. These missionaries are frequently criticized by non-Christian Japanese, and this is one of the greatest obstacles I meet in doing Christian work among the Japanese students in this country. I wish to appeal to every missionary to exercise a greater caution when speaking or writing concerning Japan. It may not be amiss here to emphasize the proper standard which the American mission boards should adopt in selecting candidates for missionary work in Japan.

As for me, the more I come to know Jesus Christ, the greater becomes my need for Him; and I am convinced that my country needs Him, too. Among many reasons why Japan needs Him, I can mention here only five:—

(1) The ethnic religions of Japan have proved to be inadequate to meet the vital needs of the spiritual life. I refer especially to the conception of God that some of these religions entertain. They are not vitalizing the life of the people, and

Japan must have a living religion in order to realize her fullest development.

(2) There is strong opposition manifested on the part of the Buddhists. We have heard of their imitations of Christian methods, of their hymns and Young Men's Buddhist Associations, but more recently we are told of their establishing Sunday-schools in the Buddhist temples throughout the country to keep the children away from the Christian Sunday-schools, stimulated perhaps by the proposed World's Sunday-school Convention in Tokyo.

(3) There is the general breakdown of old standards of morality which for centuries have been in control in the personal and social life of the people. This is largely due to the rapid development of scientific study.

(4) A growing tendency to materialism, coming as the natural outcome of raising the standard of living.

(5) A tendency to agnosticism, especially among the educated class, which must be overcome by giving them a satisfactory religious faith.

As a native of Japan, in sympathy with the Christian point of view, I wish to state the following four things as my personal petition to you, American Christians:—

(1) It is necessary for Japan to have more missionaries, but a mere multiplication in number will not suffice; for, as I stated at the outset, the Japanese are keen about the quality of missionaries.

(2) I sincerely wish you would lay more emphasis upon the work of Christian education in Japan. Christian work in Japan suffers because of lack of an adequate educational program comparable with that of the Government.

(3) American missionaries must learn to trust indigenous leadership. Money, of course, is power; and, since the support of missionaries comes entirely from America, missionaries have a spirit of domination over the native workers. This has been, perhaps, the greatest single obstacle to the extension

of the Kingdom in Japan. I hope that some day Japan will call missionaries when needed, to be supported by the contributions of the native Christians, rather than receive missionaries who are undesirable.

(4) Do not overlook the importance of influencing the Japanese students in America with genuine Christianity. These students experience many obstacles and see many inconsistencies in American life. The race discrimination in California, which gives every Japanese in America a very unpleasant feeling; the unwisely conducted mission work among the Japanese in America; the extreme materialism with which many Americans are affected; the seeming superficiality on the part of so-called Christians, and the criticism usually passed upon the standard of American scholarship by the government students—these are the tendencies against the influence of American Christianity.

There are about one thousand Japanese students in America today, among whom I have the privilege of traveling and coming in personal contact. We distribute Christian literature among them, send them personal letters of encouragement, counsel and friendship, invite them to the summer conferences, and arrange entertainment in American Christian homes. As soon as possible we are to organize the Christian Japanese students into an association, so as to unite our effort in winning non-Christian students. We plan to publish a bi-monthly magazine in English for the benefit of our work and of promoting genuine friendship among them. In all these aspects of our work I earnestly solicit your hearty cooperation.

CHINA

S. J. Chuan

China stands today at the dawn of an extraordinary age. Freed from the chains of ancient thought and superstition, she is going to win victories in the domain of science, industry, commerce and what not. Indeed, with her tremendous population and enormous wealth of natural resources nothing will be too difficult for her hands to attempt and no region too remote for her eyes to penetrate. Fired by the burning patriotism within and cheered by the bright prospect without, I dare say, as I stand here before you, that there runs in the mind of every man and woman in China today but one thought—the thought of making our country strong; strong not only physically, but also intellectually, and above all, morally. But will the aforesaid means make China strong? No! They may be effective enough to make China brutally strong but not truly great. For if China is ever to be a truly great nation, it must be by means of Christian education. Yes, allow me to repeat, it must be by means of Christian education.

China has always been a country of education. In all walks of life the scholars stand the highest and exert the greatest influence. Especially significant is the fact that they rank above the farmers, business men and laborers, the four most important classes of people in China. In the olden days when China was the center of civilization in the Far East, her old system of education could have held its own. Today, with the merciless competition of modern science, which her own education does not provide, she finds herself sadly inefficient to meet her own needs. Still more inefficient is her education in meeting her religious needs during this her period of transition. At such a time China's greatest need is not merely modern education but a modern education with

a divine force that will guide her through the kaleidoscopic changes. True it is that she possesses Confucianism, to which body of ethical principles she owes her existence of the last forty-five centuries. But this body of ethical principles can not be vigorously put into practice without a superhuman power which is lacking in Confucianism and which can only be supplied by Christianity.

Realizing her own weakness in education, the Chinese Government sent, in the year 1872, the first group of thirty Chinese boys to this country, quoting her own words, "To be thoroughly educated for public service." Ever since then, with possibly the exception of the few years following, the number of Chinese students in this country has been steadily on the increase until in the present year we have over sixteen hundred completing their education in the various institutions of higher learning all over this land of liberty—a number larger than the Chinese students in all the countries of Europe combined before the war. One-fifth of these students are supported by the indemnity fund; about the same number are sent by the national and provincial governments; and the remainder are private, being supported either by their own families or by friends. Of these sixteen hundred students, scientific courses claim the majority; academic subjects attract about five or six hundred; law comes next in line; medicine draws not more than thirty, while theology is being studied by only ten.

Fellow-Christians, the presence of sixteen hundred Chinese students in this country should not fail to challenge the attention and thought of every thinking American. China's destiny lies in the hands of these young men and it is no exaggeration when I say that the world's destiny lies in turn in the hands of the Chinese. China's weakness is the weakness of the world and her strength is the world's strength. This is not a vain assertion made on account of racial pride but is based upon well-founded reasons and established facts.

It is not necessary for me to inform you how vast natural resources are in China. Suffice it to say that according to the estimate of a great Belgian geological expert, the coal deposit in one province alone will be sufficient to supply the entire world for one thousand years. For the development of her natural wealth, China will make heavy demands upon the American and European countries for machinery and other implements necessary for great industries. Increasing manufacture means multiplying production of commodities with which China is to supply the world. Since such will be the condition in the future, China, being the only rich country yet undeveloped, will undoubtedly become the world's market upon which business will have to adjust its principle of supply and demand. To the Far East the industrial and commercial enterprises will travel in search of new fields and new adventures. In a word, China will be the future Mecca for the world's financiers and captains of industry.

China is not only to become the world's market, but also the political arena which will decide the balance of power. Although the present conflagration in Europe was immediately caused by the assassination of the heir of Austria, what the nations at war are actually fighting for is economic expansion, particularly economic expansion in the Far East. At present, Russia is preying upon Mongolia and North Manchuria; Japan is occupying South Manchuria and Kiaochow, the seaport formerly occupied by Germany; Great Britain controls the commercial interests of the Yangtze River and assumes unlimited authority in Hongkong; and France dominates in Hai Nan. In addition to these, there are the conflicts between the political rights and privileges involved in the loans that China has contracted from different European countries. What are the nations to do in regard to the settlement of these disputes after the war? What will China say when she is in a position to dictate her own terms?

Time does not allow me to relate to you what serious effects

China's future development will have upon the world along the lines of education, religion, and in other ways. I wish only to call your attention to the fact that China with her own intellectual acquisitions and religious possession will play no small part in the world's literature and thought. The nature of her contribution is to be determined by what she receives from the Western world.

If the world's future depends so much upon what course China will take, it is then in no small degree that China's future depends upon how the United States is training her leaders for her. In this respect, I do not hesitate to say that your country is doing well in providing technical education for us Chinese students. But China needs leaders possessing more than mere technical qualities. She needs men with healthy bodies, fertile minds and Christlike souls. Are the institutions here educating the Chinese student along such lines? I regret that I have to give a negative answer. Nowadays, while one finds excellent curricula in the colleges, he finds very little of those things that are essential for character-building, and the little that the colleges have essential for character is often either inaccessible to or difficult for the Chinese students to obtain.

The greatest danger confronting the American students today is that the colleges lay too much emphasis on mental training and too little on moral training. This danger is even greater for the Chinese students as only ten of the sixteen hundred are preparing for the ministry, which means that only one out of every one hundred and sixty is directly under moral influence. However, what the colleges have failed to accomplish can be supplemented by every Christian with whom these students come into daily contact. Personal influence and home education will go a long way in meeting the moral needs of foreign students.

One of the most encouraging signs of the day is the grow-

ing interest in the Chinese students in this country. Through the support and coöperation of the local Young Men's Christian Associations and the Committee on Friendly Relations among Foreign Students some of the Chinese students have been brought into personal relation with men of Christian influence. More than one Chinese student has also become intimately acquainted with Christian homes. It is in Christian individuals and at Christian homes that the foreign student finds American life at its best. There he learns and absorbs practical Christianity, without which his education can not be called complete. We sincerely pray that these opportunities will increase in number and scope so that every Chinese student in this country will not only have education but Christian education. For we firmly believe that Christian education is the most practical means by which the future leaders of China can aid China to develop her resources and to manage her own affairs. And it is of supreme importance to China's welfare as well as the welfare of the world that the new education be rich in the qualities of Christian idealism and active service.

In conclusion, may I be permitted to appeal to you as Christians and citizens of the United States to bear not only in mind but also in deeds the welfare of the Chinese students in this country? Whatever you can do along the line of personal service or opening up homes will mean a step nearer the goal of international friendship and brotherhood. This is your duty as Christians, for Christ says, "Love thy neighbor as thyself." This is also your duty as citizens of the United States, for your country demands that you should offer the best that you have to those who have come here only for the best, which in turn will mean the best for your country in her future relations with China. And last, but not the least, the country and the homes that have sent their favorite sons to this country to be thoroughly educated for public service will forever feel grateful for the Christian education

that you give them. May we hope that with the aid of Christian education the day will soon come when China will be able to stand side by side with your country, not for domination in the Far East nor for the supremacy of the Western Hemisphere, but for the righteousness, justice and peace of the world!

INDIA

K. KURUVILLA

Some months ago I went to one of your universities to meet some of my Hindu friends. One among them came out to this country as a Christian, but has since changed his attitude towards Christianity. He was surprised to find me studying in a theological institution and at the same time retaining a keen interest in the political and national welfare of India. He could not understand how any man could help India with his Christianity. Christianity, he said, is essentially a Western religion. It is good for Western nations. They are by nature aggressive. We Hindus are a patient and tolerant people. A religion which encourages us to continue in our conventional ideas of virtue and asks us to turn the other cheek to him that smites us on the right, could not inspire us to be active. We want a religion which teaches us to be aggressive. . . .

I differ from my friend in many respects, but at the same time, I realize that there is a partial truth in his words. Patience is good, but when it passes by easily at the sight of oppression and refuses to interfere on behalf of the needy, it becomes cowardice. Tolerance is good, but when it permits the lower to engulf the higher and looks complacently at the social evils in a community, it is worse than the worst bigotry. Yet that has been our experience.

I have just stated that we are not satisfied with the interpretation we give to the terms "patience" and "tolerance." We are dissatisfied with many other things as well. For example we are dissatisfied with the purely individualistic outlook on life, so prevalent in India. What I mean by individualistic outlook is the general feeling that each man's suffering is the result of his own action, either in this life or

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in the past, and society as a whole need not concern itself very much with it.

India, it seems to me, wants a reinterpretation of the principles she has inherited and which she holds very dear. She wants, in addition, a greater hold on the truth of love, reaching itself out into service. This alone would make her capable of adjusting herself to all changing conditions. We Christians believe that Christianity will meet the demand. All that is happening in India only confirms our faith. What is this new national consciousness in India but a fresh interest in one's own countrymen? One of our great leaders has organized a society to educate the people in civic virtues. The members of this society, who call themselves "Servants of India," work on the basis of a minimum wage and maximum labor to realize their purpose.

I was reading in one of our vernacular papers only the other day a very interesting incident. A high-class Brahman has a special home for the boys in his community. One of the Pariahs—men of the lowest class in India—applied for admission. He welcomed the boy and keeps him there on exactly the same footing as the others. Some parents have withdrawn their boys, but he holds on. The National Missionary Society is another organization which has a very great future before it. The Christians are comparatively poor, in India, but they support this society with a liberality that surprises our non-Christian neighbors.

Much more marked is the spirit in our colleges. I was invited once to a social service group. This was composed of twelve students in a mission college and there was only one Christian member. The meeting opened with something like our testimony meeting. Every one had to give an account of his work during the course of the week. A Brahman student told us how he helped a half-blind woman to get to her home along a narrow and winding pathway. She implored him to direct her. Instead of merely directing her, he took

her on his shoulders and carried her to her destination. Some years ago such a thing was rare in India. We Christians have very little doubt as to the source of this new vitality.

But you know an event can be interpreted in different ways. Some say it is a natural growth. Others say that it comes as a temporary help, quickening Hinduism into new activity, something like the inspiration which Buddhism gave to the orthodox faith. Buddhism is already dead, they say, and Christianity is dying in the West. On my way to America, I met a Hindu friend who was going to London. He had already been in England three years and was going there again to appear for his Civil Service examination. We began to talk about religion. I told him what I thought about Christianity. He said he was in England for three years and during all these years no one ever presented the claims of Christ to him personally. You who have newly become Christians, he continued, are naturally very enthusiastic, but Christianity is a dead religion in England. I am not acquainted with many Western people in India, but knew enough of them to regard his statement as a misrepresentation. At the same time, I was pretty sure that he would not speak a deliberate lie. I wanted to put his words to the test.

As soon as I arrived in London, I went to a place where some of our students live. They received me very cordially. All of them endorsed the remarks of my friend and to prove their statements they took me to certain quarters of the city. Believe me, it took the breath out of me. I soon changed my quarters and spent the rest of my time in the Young Men's Christian Association. We had so many meetings that I thought it was almost too much. I went to hear Dr. Campbell Morgan in the evening. We went half an hour early and found the large church already full. Before the service began, even the passages were crowded and several were waiting outside, hoping to get in. I said to myself, "Christianity is certainly not a dead religion in this city. But is it not

unfortunate that my friend has had no occasion to see this side of the life?'' He is one of our distinguished students and in the course of time may become the head of a district as large as one of the States in this country; his words will be respected and he, I am sure, will have a great influence on the people.

Students that return from the West have a far greater influence on the masses than their numbers would indicate. To my mind it is nothing short of a disaster for India, if our students do not get the opportunity to see the real life of Christian people in the West. Nothing would contribute more to the advancement of the cause of the Kingdom of God in India than the hearty coöperation of the returned Hindus with the missionaries for these men will undoubtedly be a great national asset.

Gentlemen, I will feel myself greatly rewarded if my talk leads you to take a greater interest in the foreign students among you.

LATIN AMERICA

Luis Berenguer

Some years ago when Germany was beginning to realize that she was getting too big she might have thought of sending her excess of population to France, which has been having a decrease in birth-rate. If she thought she had too many industries, she could have sent her industrial men to Spain and Portugal, which have very little along that line. If she had too many artistically inclined people, she could have sent them to Italy and would have found room there. If she had too many preachers and Christian workers, she could have sent them to Turkey to evangelize that country. If she thought she did not have enough territory, she could have sent her people to Russia, which has more than she needs. If they were too athletically inclined, she could have sent them to Sweden and Norway; they make a great deal of athletics there. If she realized she had not enough harbors for her industrial output, she could have made a deal with England, who had plenty of harbors and plenty of ships. And if she felt she had too intellectual a form of religion, she could have gotten into closer contact with Austrian Catholicism and made it more sentimental. She could have made a freer use of Switzerland for her tourists and she could have sent some of her people to study practical political economy in the small countries surrounding her, profiting both by their mistakes and by their successes. Above all, she could have welcomed students (future leaders) from all these countries and sent her students out to understand these other nations and to establish friendly and fraternal ties. There would have been no war then.

But that mistake occurred in Europe, and we can not help it, but we can profit by it. To you as Americans there is a similar problem arising now. "The United States is passing

through the most critical time in her history," has said one of your finest college professors. America is in a more dangerous condition than Belgium. Why? She is too rich, she is too prosperous, she is beginning to be too self-conscious. When I travel around the country and see in the post-offices certain government announcements for foreigners under the heading "America First," I say to myself, "I wonder if this might come to be 'America Only.'" And when I heard a lecturer the other day say, "I used to be international, now I am patriotic," I thought he ought to be ashamed of himself. These are indeed sad symptoms.

And when I see you people so busy with your "preparedness" I say, "I wonder why they did not think of that before." You are beginning to prepare at the time the armies and navies with which you would fight are almost out of business. You realize now that you have enemies as you never did before; and I feel that if you do not have enemies you are going to make them among the nations south of you by your very preparation just as Germany did.

Moral preparedness, spiritual preparedness, is what you need. It was not your easy victory in the Spanish-American war over an almost exhausted army that won you prominence before the world: it was your noble, your generous, your Christian attitude to Cuba, helping us in our struggle for freedom and the right to govern ourselves.

I remember the time when, during Roosevelt's administration, you had "In God we trust" taken from your coins and there was raised such a protest all over the country that it had to be put back again. Suppose that were taken out now, would there be such a big racket? I am wondering whether you mean now—and I am speaking from experience—whether you mean now, "In gold and in guns we trust." You know when you put an all-sufficient God out of the way you have to put insufficient gods in his place.

I am speaking on behalf of twenty nations. Latin America

has always been a problem to the American nation, religiously, politically, morally, and commercially. You can not understand us and we can not understand you. You must realize that you can not deal with us the same as you do with other nations. We feel we have a right to a little better recognition. We are your next-door neighbors. We are descended from a race who once ruled the world, and did not do it so far back as the Chinese either! And we have many things to boast of if we wanted to. You people have heard this morning that no more than five per cent of his success is due to any man's own efforts. If you people had been born in certain parts of Africa or in some of the islands of the sea, you would be running around now in very slim garments, wouldn't you? You can not boast of being Americans since you did not decide whether you wanted to be born here or not; and if other peoples have not had your privileges you can not blame or slight them for it. You have got to treat us as your twin-brothers, and unless you do so you can not get along with us.

To use a biblical illustration, you are like Martha, we are like Mary. You can not say you are going to Christianize Latin America, because Latin America professes to be Catholic and we have just as much right to think we, as Catholics, are Christians, as you have, being Protestants. I was a Catholic. It took almost two years to win me to Protestantism, and I was won because of the good influence of Christian Protestants, who became friends and brothers to me while I was studying in this country.

Dr. Mott laments over the fact that the Protestant Christians in this country are creating Christian activities faster than they are developing Christian experiences. We are the ones to help you overcome that, because our object is to enjoy the best in life while yours is to make the most of life. You need us just as much as we need you. And Christianity

will find its highest expression as the result of the amalgamation of the best there is in both of us.

Martha complained because Mary did not help, and Christ reminded her that Mary had chosen the good part. We are contemplative, we are sentimental, and when Protestantism comes with a philosophical report of religious truth it does not appeal to us. For instance, the Young Men's Christian Association does not get the response from our people that it receives from yours. Why? Because its motto is "Spirit, mind and body." We say, "Where is the heart?" You might answer that it is included in the "spirit," but we give it too much importance to allow it to occupy a secondary place. So if that institution would influence us, it must adopt a new motto, that of "Spirit, heart, mind and body." You will have to come half-way and see what good there is in Catholicism, and in our so-called "free-thinking," and to find the happy medium. No doubt you need help in your Protestantism the same as we do in these things. With this policy in mind there is a chance for you effectively to help, while at the same time you help yourselves, the over two thousand Latin American students who are in this country now, and the large numbers who will invade the country in the coming years as the result of this war that keeps them from Europe and of the development of the spirit of pan-Americanism throughout the continent. You can not fail to see your opportunities nor shirk your responsibility in this respect.

And to close, I am reminded of the experience of a Chinese student in a Chinese Christian college. He went there to study, caring nothing for Christianity, but was placed in the room of a strong Chinese Christian student who became a friend and a brother to him. In telling us of his conversion, in his characteristic accent and with great emphasis, he said: "He was so kind and so good to me that I decided to become a Christian." That man is now a professor in a leading Chinese Christian university.

I want you Americans to think of that. I would not ask you to do (you are so busy in doing, and so overcrowded with work); but I would ask you to be, yes, to be a friend, to be a brother to every Latin American who comes to your shores, if you would hasten the coming of the Kingdom of God to this needy world.

AMERICA AND THE WORLD CRISIS

FACING THE SOCIAL RESULTS OF THE WAR

HARRY F. WARD

The immediate result of war is an increase of misery, but the extent to which this present world war has engulfed the world in misery will not appear until the war is over. Not even the nations which suffer most, now realize the full extent of their suffering. It is like the first hours after a bereavement. There is a spiritual exaltation that carries one through. In addition, there is now the illusion of the atmosphere of conflict. Presently there will come the facing of the full effects and a terrible pall of woe will settle down with a crushing weight of depression upon mankind. There are the armies of the maimed and crippled to support; there are the wasted lands and the wrecked homes, and the industries that have been destroyed and will not be rebuilt in a generation.

And then there is the reaction from the speeding up of industry in neutral nations. A man told me the day before yesterday that most of the factories in his section were running a hundred per cent capacity, and in normal times it is rarely seventy-five per cent. When the war stops there will be great unemployment in this country. The extent to which poverty and pain will be experienced after this war will exceed our human arithmetic.

But Christianity has never refused the challenge of human misery. From the day when the Gospel began to be preached in Jerusalem until now, one of the by-products of its preaching has been the organization of an effective ministry to all human need. In heathen lands today religions which are not Christian begin to recognize these human needs under the drive of Christianity. Everywhere Christianity endeavors to

meet the great mass needs of mankind. And as we have tried to meet the mass needs of India and China we shall not turn away from the mass needs of this Western World of ours in its day of suffering. We have been facing misery piled up by our reckless industrial system. We have been slowly reducing it, and now that we face a greater mass of broken lives to be healed we shall not hesitate at the task.

But remember, the world comes to this need in a condition of bankruptcy. I do not stop to speak of the waste of economic resources, of the depleted treasuries or the financial obligations of the nations that have grown out of the war. We face a more serious condition. It is that the world's stock of compassion has been well-nigh exhausted. The great fund of human sympathy that Christianity has been building up for two thousand years has been overdrawn. When the war began, its horrors moved us to instant reaction. Today they pass us by and hardly cause a quiver. When the morning paper does not give us a bigger thrill of disaster than yesterday our feeling is almost one of disappointment rather than of thankfulness. That is perhaps nature's way; she covers the exposed nerve so that it loses its sensitiveness. And that is the only way in the face of the inevitable, otherwise humanity would go mad. But here we face not the inevitable but something that can be conquered and removed, and to have lost our power of sympathy, to have become hardened and calloused in a situation like that, is to come near paralysis of the soul.

We do not believe as we did two years ago in the possibility of God's Kingdom on earth. We said first of all, this is the last war, and now we are saying we must get ready for other wars for they will always be with us. We said the horror of this war would make the world stop it forever. But now we say the world has always been full of horror and pain and always will be. The same Oriental sort of fatalism that leads the people of the East to be content in their misery has

gripped our Western World, and the challenge to Christianity is to awaken again the sympathy and compassion and faith of Christendom, to make Christendom believe it is God's will that poverty and pain may some day be taken out of the world, that we may gird ourselves to the task as never before in the world's history.

This must be a matter of unity, of organization, of world-wide planning. Christianity has turned its attention not simply to the individual man, but to the group and the mass. Our philanthropy has gone beyond our borders and penetrated all the functions of human life. It has inspired and organized our statesmanship so that government has been engaged in lifting people from the bottom. That is one of the missionary achievements of Christianity that have been scarcely recorded.

How shall we meet this situation of the world now? It will have to be with organization on a scale never seen before. And where is the money to come from to take care of the health of the people and the education of the people? The national funds lacking, we stand now not only to lose a great deal of social reform that we have already gained, but the people at the bottom for generations will pay the war bill, will have to suffer for the lack of development, unless Christianity can stir more deeply the social conscience of the nations of mankind.

But we have lost something else beside our spirit of compassion and our faith in the possibility of the achievement of Christianity on earth. We have lost something of our idealism, something of the passion for social justice. It has gone out into the war spirit and the war danger. We have lost something of the passion for justice toward the weaker peoples of the earth, and if Christianity is to meet this great mass need of human misery, it must group all the peoples of the earth around that common task. We had good will among the nations. They were working internationally in these

things, working together on labor reforms, in world philanthropy, in missionary achievement, and now we have the separation of hate and the canker of suspicion. The soldiers may forget, but the children will not. They have been reared, and will be reared, in this atmosphere of hatred. It took half a century to bring the North and South together after our Civil War, and then it was only done by the situation in Cuba. If now we are to get the nations together, Christianity must issue a missionary appeal to them to meet the common misery by some common plans. It must be a ministry of deed and not simply of compassion to which we call them.

Then, we face an increase of economic competition which will mean great weakening of human life. I talked recently with a man of large investments who must compute the facts of the war in this field. I asked him, how far may a man go in this, in estimating the results, when the bankrupt nations of Europe go into the markets of the world with their goods and endeavor to get back some of their wealth? He said, "Let your imagination go as far as you want and you won't be beyond the facts." How shall we meet the competition that has got to come, to get back some of the wasted funds? Labor in the war countries has been compelled to relinquish some of the gains it had made. After the war it will be asked,—no, almost compelled,—to let go some more and the competition of that condition will face us.

Slowly we had been voicing a demand for social justice and reform, for protecting women and children, reducing hours, increasing wages, putting in profit-sharing, facing the human needs of industry; but under the pressure that is coming upon the nations what will become of these gains that Christianity has effected? They are in peril. And again, they are in peril under a condition of the world's life in which the stock of idealism has been exhausted. Read the history of the last thirty years of the last century. Are we proud of it? The predominant cause of its evils was the exhaustion of the na-

tion's idealism upon the battle-field, and the reaction that comes after a time of great spiritual exaltation. Now the world has been keyed up, with a religious result that so far has been good, but there will come the reaction and the depression, and under that condition of depression there will be the finest opportunity in history for the inroads of greed and the destruction of the safeguards which Christianity has been slowly erecting. That means increased conflicts in the industrial world, the loss of much of the spirit of conciliation. For labor will stand fighting for its life, and we shall see more class hatred, more economic struggle, more bitterness.

In most nations the statesmen are saying, "We must erect tariff barriers and protect ourselves." Is that the voice of Christian statesmanship? That means the separation of people, not the bringing of them together, the consideration of national interests, not of world needs. That is not a voice in terms of the statesmanship of the Kingdom of God. That voice says, "Let us consider together as brothers the common industrial needs, the common economic situation, and see if we cannot together work out some measures of economic justice." One of the greatest opportunities that ever confronted Christianity is that it should endeavor to forestall and prevent the tremendous results of increased economic competition by trying to get together the Christian forces of every land, to lead the nations into an agreement for the protection of humanity in the economic crisis after the war.

That must go beyond nations, it must reach out beyond ourselves. On the car in New York I saw a young fellow reading a paper; he was not the kind of man that reads books. What was he reading? A full page editorial, inflaming his mind against Japan. The other day in my house a layman, a real Christian if ever there was one, with a deep passion for social justice in this country, began to talk about the danger we face in Japan, talked about the new spirit stirred up there by the war, their pride, their desire for dominion. When you analyze

it, what does this attitude mean? Does it not mean that the leaders of the United States want the economic dominion of the Orient? Does it mean that they want China to be free, absolutely free to develop its economic life, or does it mean that they want, rather than China's interest, profit for themselves? Is it a real open door of economic brotherhood, or is it first place for the United States because of its capacity for economic leadership? I asked him these questions, and he had to stop and think it through. Here goes one of our corporations to the Orient. With its right hand it writes a contract to develop one of the resources of that country; with its left hand it gives to their hospital work and institutions. Let us grant that the contract written is indirectly for the benefit of the nation; but it is more for the benefit of the people who wrote it, and with every generation that passes the amount of benefit to the nation will be less and the benefit to the descendants of the people who wrote the contract will be more. The supreme task of missionary statesmanship is to make that right hand come up to the level of the left. We have learned to say in these days that the only justification for profits is service. We have yet to learn that the only justification for business is service. If you want to convert the Orient, a thing that will go further than any other is that some day a great industrial corporation shall go there and say, "We do not want to make fortunes, but we are able to serve you, and our ability is at your service without fee or reward."

Can we look at the whole resources of the earth on the world-plane that Jesus stood upon? We say that the natural resources within a given nation do not belong to any one privileged group; can we not go further and say that all the natural resources of the earth belong to all the people of the earth? They are the gift of God to all his children in whose veins flow the same blood of sonship. When we recognize their

economic rights as well as their spiritual rights we shall be leading them into the brotherhood of the Kingdom.

And the deeper thing yet remains. After the war the world will face a demand for economic reconstruction. A year ago I said to one of the leaders of the socialist movement, "What is the war going to do to you?" "It is going to make us more radical than ever," he said. "We are going to quit playing the game for office. We are going to agitate for reconstruction of the governmental and economic systems that have caused the war." When you get several millions of men going back into the life of the world after facing death, feeling burdens that the workers with all their suffering have never had to carry before, when you think of the war debts of Europe, the taxes that have to be laid to pay them—and remember that the tax paid out of luxury is not felt, it is the tax on the pay envelope that is felt—something is going to be done. It is not all a European matter. One of our leading financial men says, "There have been fifty billion dollars made on paper out of the war in this country, and the fellows who made it are straining every nerve to turn it into actual property to draw on forever." Fifty billion dollars on which interest will have to be paid by the future workers in the United States. The increase of luxury at one end and of poverty at the other is staggering, and as the world faces that you are going to have such a questioning of our accepted property institutions as the world has never seen since the days of the Hebrew prophets and of Jesus.

What missionary message have we for a world-crisis like that? There has been a book here that has not been sold much: "Property; Its Duties and Rights"—and I know of few things more significant than that such a book should be on the list of the books of the Missionary Movement. You had better read that book, you had better find out what property is, how it has grown up, whether it meets our human needs

today, and what the Christian has got to say about it and do about it.

For the question after the war is going to be whether the reconstruction of the economic life of the world that is bound to come is to be done on the basis of Christian teaching or not. The permanent security of the world depends on that. There is your final missionary task, to Christianize the economic life of the world, which is a unified life the world over. You can not bind men together in the conditions of brotherhood which the missionary movement postulates unless you can also teach them some brotherly relation toward the common resources of the earth which supply the joint needs of mankind.

What has Christianity to say about that?

First, *the principle of stewardship,* taught by this Movement from the beginning, which is now being carried beyond the stewardship of goods to the stewardship of powers and capacities and abilities, so that men will recognize that God wants not simply the products of their work and ability but the ability itself. "Not temple worship," said the prophets, but that righteousness should roll down in the midst of the land as a great stream and justice as a mighty river. Not sacrifices and burnt offerings but "to do justice and love mercy," so that the strong shall serve the weak with their powers and not simply with their money.

And then what else? A second great principle—that *property shall always be subordinate to human life.* So taught the Master. Private property in the wheatfield!—Men hungry! Their rights are superior. Sacred bread in the temple!—Hungry men! The hungry men come first. The temple and the temple bread still are sacred, but human life has prior right. Property is but an instrument for the development of human life. Property is sacred because the energies of God went into the natural resources out of which it is developed by human labor. And that which has become sacred by the labor of God and the toil of men,—if it be used by legal form and

custom to create nothing but luxury and degeneracy at one end and poverty and degeneracy at the other, is prostituted for corrupt and foul purposes. And if you want to make property sacred it must be used for,—and only and always for,—the development of human life. That is the great thing that Christian missions have to teach this whole world,—beginning at New York and going out to the ends of the earth,—to teach that property was not put here by God to be a fetter around the spirit of man binding him down in the dungeon of toil or of luxury and wealth, but in order that men together as brothers might join their hands of toil together and stand upon it and reach the stars, God and they working together to develop this common property for the common needs of life, in order that righteousness and brotherhood being accomplished God might indeed dwell with men upon the earth.

MAKING AMERICA CHRISTIAN

HUBERT C. HERRING

The Laymen's Missionary Movement exists for the purpose of propagating ideas. An idea consists first of all in comprehension of the thing that is meant, then in the approval of that thing as a good thing, and then in acceptance of it as one's own possession. That is what you mean when you say a man "gets an idea."

I wish from the bottom of my heart that regarding the theme I am to present it might be possible for this Laymen's Missionary Movement to enable or, if you like, to compel every Christian layman in the land to get three ideas.

First of all, with comprehension, with approval, with acceptance, to get the idea that the Church of Jesus Christ has got to make America Christian if America is to be made Christian. We admit this readily enough so far as words go. I doubt very much whether we get the idea as our own. It does not root deeply nor grip us hard.

I believe in optimism with all my heart. None of us is of any consequence save as some form of genuine optimism is in him. But there is an easy optimism in our American life which is altogether hopeless, and that easy optimism prevails in our conception of the Church's responsibility as fully as anywhere.

The notion that tens of thousands of people—millions of people—entertain regarding the task of the Church of Jesus Christ is simply humorous. They are unwilling to frame an adequate program. They have no conception of the required power. I do not allude simply to the churches that are dead and do not know it, nor to the people that belong to that kind of church. That opens, by the way, an extensive and interesting subject. I wish there could be appointed a corps of expert ecclesiastical physicians to go about the country visiting

the churches that are dead and advising them of the fact. They make me think of Pat Flaherty who lay on his death-bed —as they believed. Pat's eyes closed and the doctor turned to the wife and said, "Mrs. Flaherty, your husband has gone." But Pat suddenly revived and feebly said, "Indade I'm not." "Hush, dear," said his wife, "the doctor knows best."

But I am not thinking merely of the dead churches. I mean all of us. If we could once shake ourselves free of this easy-going optimism and face an adequate program and our need of adequate power, how swiftly things would change.

An adequate program—evangelistic, educational, social, missionary! How pitiable we look when we bring ourselves to the test. In the denomination to which I have the honor to belong it takes eighteen of us a whole year to get one person to confess Jesus Christ, and that one person is commonly some dear little boy or girl whose mother is perfectly equal to the task without help from the other seventeen. If any of you have that superior feeling, look up your own statistics.

Or take the matter of Christian training. How feebly we address ourselves to the business of moulding the Church into efficiency through instruction and drill and actual service. How fragmentarily we attack fundamental moral problems. How many of our churches, for example, succeed in teaching every boy that grows up under their influence that to have an impure thought is disgraceful, that to tell or willingly hear an obscene story is to shut one's self out from the society of gentlemen, that to have an impure purpose brands a man a criminal?

The steady emphasizing of so simple a truth as that by all the churches for twenty-five years would go a long, long way toward delivering our land from the blight of sexual sin which rests upon it.

Think, if you will, of our program of beneficence. Let me use my own denomination again as an illustration. Our goal is $2,000,000 a year, which would mean four and nine-tenths

cents per week per person if we reached it. That is our adequate program for reaching this land and all the lands with the message of Jesus Christ—four and nine-tenths cents per member per week! Look up your own program before you say anything to us.

Or take an illustration from the field of social service. Do our 25,000,000 of Protestant Christians desire the legalized sale of liquor in this District of Columbia, the one conspicuous spot for which the whole nation is responsible? There can hardly be two answers to the question. Then why not stop it? Because in this as in most departments of its social responsibility, the Church of Christ has no adequate program.

I have said enough to illustrate what I mean, namely, that our first need is to get the idea of an adequate program, one which includes all the factors in the case, which is not a specialized program, but a comprehensive program and which realizes profoundly the need of laying hold upon a power beyond any poor thing that is in you or me.

Let us pass on to the second of our three ideas. If our laymen all over the land could get the idea of what a Christian America would mean to itself, that is to say, to the people that dwell within it—if they could! Suppose it to be a totally isolated nation. Shut out from view anything it could do for anybody outside—think of it as a nation all by itself, and dream what such a nation would be. For our nation is just on the threshold of its history, has just got a fair running start. We have a nation that is to grow enormously in population. Statisticians tell us that the United States is capable of supporting in comfort and abundance not a hundred million people but a thousand million people and that a thousand million people will dwell here some day if the world stands. As to the growth of wealth we already see it rolling in upon us—a boundless tide of it. Indeed, we cannot avoid deep anxiety as we see the heaped-up fortunes.

These passionate convictions, this luminous vision brought

before you just now from this platform, how they come home to each one of us, illuminated by his own knowledge, his own sense of the growth, the significance, the peril of the enormous national development that lies ahead.

Of these things we are sure. But do we visualize, are we able to dream with any kind of Christian dreaming what this great, sweet land might be if it could be made Christian in those days far ahead, when countless men shall dwell here and resources beyond our imagination shall be at their service? I do believe it ought to be part of our endeavor to try to get, each for himself, the picture of that healthy, happy, holy land—a land where class strife and race strife and religious strife shall have passed away—a land into which there shall have come the spirit of gracious, helpful neighborly cheer—a land where Christ's beatitudes shall be incarnated in human lives—a land into which a little baby can come without being from its first day of life in peril of some sort of contamination, physical or mental or moral.

Some one has said that any child born on this planet ought to have fair warning that he is born at his own risk. That is the awful thing about the world you and I know so well. Awful as is the wreckage of adult life, it is not that which stirs one's soul to its profoundest depths; it is the knowledge that a great share of the little ones that God gives us never have a chance. The America of which that is true is not Christian. It is not even within hailing distance of being Christian. This great America of ours would mean something wonderful to itself and the people that dwell in it if it could just bring it to pass that every little child should have a chance.

I pass to the third of these ideas that I wish every one could get. If America were only Christian, how immeasurable would be its meaning to the world. This is the last stand of Christianity's power. We have the feeling which Paul had—the sense that we are at the end of the ages; and with the addi-

tional sense that we are standing on the far edge of the westward sweep of human life and that here Christianity's victory must be won if won at all. Where are the churches of Asia in which the Gospel first found footing? Swept off the face of the earth. With painful effort we are trying to win those regions back to Christ. And Rome, once the leader of the Christian world—does it strike you as you go about its streets that in it are fountains of Christian power which are to regenerate the world? Constantinople, once mighty in the faith, is now ruled by the Crescent, not the Cross. Berlin and London, how will they issue from this fierce convulsion which shakes the world? Whatsoever your answer, there can be no manner of doubt that this land of ours, great, gracious, potent, resourceful, will be compelled to stand in the center of humanity's teeming life as the world's leader in high things if the world is to have a leader at all.

The significance of that to us is, of course, simply immeasurable. It means we have to lead the world in its conception of liberty, in the realization that God's free children should be in no bonds save those imposed by the common weal. It means that we must teach the world the significance of a thorough-going democracy which tries to let all the people it can into all the things it can in all the ways it can to the utmost measure it can. These ideas are not indigenous to the human mind, and only with toil and endeavor does the human race possess itself of them. Our nation must help the world to see them. We have done something to teach the world what democracy is and we must keep on. But we can not go far until we ourselves know our lesson.

Then better education—the notion that to educate is not to crowd people into a groove as China did for so long—yes, and as the rest of the world has done also—but to open all the avenues, throw wide the windows that light from everywhere may stream in, that all the winds of God may blow through, that the indwelling life may be set free.

And religion—the idea that instead of religion being an external and shallow thing, it is to be a thing ethical, athrob with a splendid passion for righteousness concerned to make the world holy as God is holy; rational, determined not to believe anything or ask any man to believe anything that does violence to the deepest convictions of his heart; spiritual, eagerly interested in the soul and God and the wide spaces of the world unseen.

Do we realize that to propagate these ideas in the world and to make them potent in all the ranges of human life is America's task and destiny? And do we realize that to do this America itself must be moulded by a Church so pure and strong that none can doubt what Voice it is that speaks by her lips?

With these three ideas firmly lodged in all our minds the possibilities for the Church of Jesus Christ in America are boundless. I have had the privilege of sharing in some of the laymen's conferences this winter. It has been heartening beyond expression to feel the resiliency, the push, of consecrated lives all over our country. And there are so many more just on the edge of whole-hearted response to Christ that it fills one's heart with hope. It stirs the soul to know that there is the chance for an honest expectation that our Lord, crucified, risen, ascended, enthroned, may by and by come into his crown rights.

We are out on the sea of democracy. We have entrusted the helm to all the people, all the souls, all the wills. We have made the great venture, we are going to make it even more completely than we have made it. How glorious, how heartening, if only we are able to believe as we move out into the coming time that there is victory ahead!

No one, of course, can certify what is written in the close rolled scroll of that coming time. But whatever it may be, you and I are entitled to labor and are bound to labor in the conviction that this land of ours ought to be Jesus Christ's.

By every consideration of equity, of fairness, of decency, it ought to be his. For it was in Jesus Christ, so the old Book says, that God made the worlds. By his hand this land of ours was lifted out of the floods in the long-gone ages. He kept it as virgin soil until He could send to its shores the winnowed wheat of the nations. Covenanter and Puritan, Quaker and Hollander, Moravian and Huguenot, they planted here the institutions of church and state in the one name that is above every name. Down the years Christ has been with us. Our fathers went out across the broad acres, founding their towns, their homes, their commonwealths, with the name of Christ on their lips. Then came the midnight of our Civil War when it seemed doubtful whether there would be a nation any more, and Christ brought us through, united us again, gave us new hope.

As we stand here in these crushing days, with all the world on fire around us, with responsibilities thickening as the hours go by, with ominous shadows hanging over us, I say to you we have not only the right but the duty of asserting on behalf of Jesus Christ a claim exclusive and peremptory to all that this land is or ever shall be. If ever it is decided that Jesus Christ has no crown rights here we shall hear in his retreating footsteps the knell of all our hopes. We shall write over our doorway, "Ichabod," the glory has departed.

But the glorious and gracious thing—the thing that makes this hall tonight luminous with hope—is our knowledge that there stirs all through our land, far and wide, a power that is not born of our will, not born of the will of man nor of the flesh, a power that harks back to a cross and an empty tomb. It is for us, captives of that cross, sharers of the resurrection hope, to see to it that Jesus Christ comes into his own. If only out of this Washington Congress gathered here, if out of these conventions which have been held across the length and breadth of the land, our laymen will get a new grip upon the idea of a Church adequate in program and with a mighty hold

on God's power, upon the idea of a redeemed America whose people live in fraternal peace and the joy of God, upon the idea of an America standing in the midst of the world as the world's leader in all the gracious things that make for God's Kingdom, there will come new life for the churches we represent, new hope for the land we love, and a new dream for this world of ours that has for so many ages rested heavy on the heart of God.

HOW INCREASE LAY INITIATIVE AND THE SENSE OF RESPONSIBILITY FOR THE MISSIONARY TASKS OF THE CHURCH

SATURDAY, APRIL 29

LAUNCH OUT INTO THE DEEP

"The call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and resources of God."

SUBJECTS FOR INTERCESSION

That the leaders of the Church, in view of the present world-wide crisis and the inadequacy of all human resources may cast themselves utterly upon God and with unwavering obedience and daring faith may lead his Church to make available the unused resources of God.

That all delegates may find time for unhurried self-examination and prayer on the last day of the Congress, that Sunday may be "the great day of the feast," and that at its close there shall not be one delegate who has not yielded his life completely to the will of God.

A PRAYER

"Lord, make me conscious of thy holiness and majesty; teach me to know and do thy will: Pour into my heart such love towards Thee, that loving Thee above all things, I may give myself completely to thy service. Amen."

THROUGH LOYALTY TO THE CHURCH

SILAS McBEE

I take this to be a critical moment in our Congress because we are discussing the very quick of the Laymen's Movement: How to increase lay initiative and the sense of responsibility for the missionary task of the Church.

The Laymen's Movement is primarily and essentially a Church movement, and all that it is and all that it proposes to do comes to it because it is a Church movement. It has no mission of itself; it acquires no property; it seeks no money for itself. But it is the absolute servant of the organized churches of Christianity. Therefore, from its beginning it has been interdenominational and not undenominational. The Movement and the members of the Movement claim to be loyal sons of the Church of Jesus Christ as each has received it. They are therefore bound, in spite of the divisions which render impossible a united witness throughout the world, to stand for their church convictions, as witnesses in the name of Christ, as those who would be obedient to his commission and who hope in his promises. Therefore, they are not afraid of narrowness when they insist that the declaration of the Gospel, the proclamation of the Good News, is not his commission but only the beginning of it. Our Lord's command was: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

If we have not heard more of this fundamental side of corporate Christianity during this Congress and during our campaign, it is not because it is not binding upon us by reason of our relation to the Church, but rather because, in our eagerness to fulfil the first condition of the commission, and in our

desire to go forward, we are more apt to choose the easier and more superficial thing than to attempt to touch the heights and depths of the responsibility laid upon us. It is not enough to hear, it is not enough to be born into the family of God by baptism; it is absolutely essential that the fellowship of that family shall be sustained and continued under the promise of our Lord Himself that "He that eateth my body and drinketh my blood hath eternal life." The thing to be initiated is the family of God; the responsibility resting upon us is the extension of that family in its full fellowship. This is God's plan, and to the execution of his plan we are commissioned, sent. To this end our Lord's great prayer for the unity of his people as a witness to the world was made the basis of all prayer which we are privileged to make in his name. Prayer is not a means to accomplish *our* mind and *our* way. Our Lord's petition that the cup might pass was not granted, but the victory of victories (which poets and musicians have dethroned by singing it as a dirge) was won. If I were a musician, I would compose the most stupendous hymn of triumph that the dirge which runs through history might be converted into the glory of "Thy will be done!"

We have heard much—too much, I think—of plans, adequate and inadequate, all of which are, after all, of our own making. The increase that we need in lay initiative and responsibility is along a different line. It is not for the propagation of *our* plan. It is not to demand of God that He should execute our plan to which we are committed. It is rather the extension of the Kingdom of God. For this end the whole strength of prayer is at our command, with full promise of power to extend the fellowship of the brethren by the same steady and unerring growth with which leaven does its work. The whole question, therefore, of the increase of lay initiative and responsibility is dependent upon our loyal obedience to and our still more loving service in the extension of the corporate life of the Church of God, until its witness has

reached the limit of human needs, and attained unto the hope of eternal life for the whole people of God. As an organization we have but to awaken to the responsibility resting upon us as members of God's family for finding the other members of that family, no matter where they are.

Westcott said that the test of our Christianity was foreign missions. He did not mean foreign in the merely superficial and mechanical sense in which we use that word, but in that fundamental sense—foreign to self. To be a Christian a man must go out of himself. He has a mission. He is sent. The parish must go out of itself. A nation must go beyond itself. And except we go, except we witness to the fact that God so loved the world—not a part of it, not some special nation, of which we have been talking too much in this Congress, but the world—that He sent his Son to save it, we are not fulfilling his commission. A chosen people, but a people conscious of the fact that they are chosen for service and for the extension of the Kingdom—that is the foreign mission of which Bishop Westcott spoke as the final test of our Christianity. We are sent, not as individuals, but as a family, a Church, to bear witness, to incorporate into the life of the Church, to leaven the whole world.

We have heard much, especially in these later years, of strategic eras and strategic points. It has even been said that the strategic point has been reached, and that if we miss this opportunity, it will be gone. It is much the same thing that was once taught, and is not a little believed today—that somehow God had failed in the old dispensation and sent his Son to mend what had gone astray, forgetful entirely of the greater truth that in the fulness of time the patience of God was shown in the sending of his Son. Does God ever fail? Is his power shortened? Can it ever be destroyed? In his marvelous parables, how normal and natural and irresistible are the forces that He reveals! If we are too eager, too anxious, too tragic, are we not failing to fulfil his will? Are we not

revealing by our very anxiety the absence of that faith which is able to do all things through Christ?

Our next step in the Laymen's Movement is to take account of the priceless heritage that is ours in the Church, to use unto life the sacraments of life until we fulfil Luther's definition of baptism when he said that to realize our baptism is Christianity, is eternal life. Of course, all these can be reduced to form. Man can make a form of life itself. But the realization of God's word in the Church through the sacraments—this is life, contagious life, life that leavens all that it touches and brings home by the saving power of love all who are astray, all who do not know, all who need the salvation of God.

THE MINISTER AND LAY LEADERSHIP

HERBERT S. JOHNSON

The general theme is how to set the laymen in our churches to work, and my own particular part of it, what help can the pastor give in setting the laymen to work?

I have only one distinction among the speakers on this program. These other men are bishops, missionary experts, foreign missionaries, sociologists, political economists. I stand here today as practically the only minister of the Gospel who comes simply as a pastor. I have no other distinction at all.

How can we increase lay initiative and the sense of responsibility for the missionary tasks of the Church? First, by going to the people and giving them a vision. I do not know but that this is the greatest task. The preceding speaker asked you to go home and read a certain chapter. I will ask you to go home and hold a religious service. The preacher is to be yourself, the congregation to be composed solely of yourself. And the text is from Job xxix: "I was eyes to the blind."

I would like to have you dwell, as you preach to yourself, on the thought "Who are the blind?" See if they be not the deacons, the laymen, the vestrymen, the common people in the church. There are some exceptions. Some of the deacons go to missionary conventions and get the vision, but in the main the people in the church are the blind.

I would suggest two divisions in the sermon. First: The minister must be the microscopic eye for the blind people in the congregation. There are great things, wonderful truths, wonderful laws which are hidden away in the things that are small like the dust or the bell of a flower. You never can find the glory and dignity in these little things without a microscope, and you can never find dignity in a humble task unless

you have a microscopic eye, and it is my opinion that the common people never will see their own opportunity unless you see it first. Therefore the first division of your sermon to yourself will deal with the thought that the minister must have a microscopic mind.

The second division of the sermon on this text that I have given you is this: The minister must have a telescopic mind. Out yonder in the sky today the sun is shining and his flames, they say, go roaring and rushing sixty thousand miles into space. There are bigger suns than ours in the outskirts of the universe, but they do not exist for the average man because he never looks through a telescope. So the times in which we live are great times. Of all the hours in history the golden hour is yours and it belongs to the common people in your church, but they do not know it. They do not see the signs of the times, they see drygoods, and the anvil in the blacksmith's shop, and the grain growing in the field; they do not see these big things afar off.

Some of these leaders on the platform will think I am very impolitic in talking like this, but I believe that of all the men who are to engage in the great missonary propaganda, the chief figure is not the layman but the minister of the Gospel. The layman can not bring the vision to the common people as you can do. And no great movement can come to pass without a vision. Therefore you see our great part in the world missionary movement, since we are the men who preëminently have the opportunity to be the men of vision.

Now the second thing we should go home and do is to remedy a fault of which many of us, including myself, have been guilty. We love to preach about free grace, but now in order to get at the laymen of our churches let us preach more about the limitations of the grace of God. You know some of the people in my church are so cock-sure of heaven that they do not care very much for these other people, the thousand million people beyond the seas. It is the way with human

nature. The ship has gone down, my neighbor's family, his wife and children, are lost!—"Well, I am sorry—a terrible thing—have a cigar." That is the attitude of the average man,—is it not? But—the ship has gone down, *my* wife and children were lost! I fling my hands into the air, and I cry out, "Oh, my God!" We shall not get our people actively to work in our churches until we show them that their own lives and souls are tied up with the lives and souls of the millions beyond the sea. Let us preach on the limitations of the grace of God, and try to stir up these church officers in their complacency to see that God's grace can get a man into heaven, but it can not get heaven into a man.

A certain man wanted money. He murdered a friend, got possession of his money, and proceeded to enjoy it. He went to the St. Louis Exposition, and from there to California, spending money lavishly everywhere, denying himself nothing. California is beautiful,—blue skies filled with sunshine, oranges gleaming among the green leaves, mountains piercing the blue of heaven, waterfalls breaking into every color of the rainbow,—everything beautiful around him. But he came back and gave himself up to be hanged! Why? Because he did not enjoy himself; because in the art galleries he always saw one face; in the blue sky of California he saw one face; on the white side of the mountain he saw the same face. He said it was easier and pleasanter to go home and be hanged. And they hanged him by the neck until he was dead. Money can buy pictures and houses and travel, but it cannot make a man happy. God, by his grace, can get a man into heaven but he can not make him happy if he has forgotten the thousand millions beyond the sea!

GOD'S PLAN FOR A MAN'S LIFE

E. W. Fritchley

A shoemaker must speak of shoes, and as an architect I must talk of plans. Let me first tell you that it was an American, William Taylor, who led me to God in India when I was only eight years old. I know what it means to be converted. It was a new life, and I bless God for it. I was a poor youngster, very poor. My school-fellows used to chaff me for being a Christian.

But in the marvelous goodness of God, He saved my soul, for all that that is worth, and has blessed and prospered me more, I think, than any other lad who belonged to the same school.

We have a Union Hall in Bombay which I had the privilege of establishing. We have free teas there on Sunday evenings and try to lead young men to Jesus, and give them a happy time. A few years ago, a young man, speaking in a public gathering, referred to his conversion at Union Hall, and said: "Mr. Fritchley was taking the service, and he looked straight in my face and remarked, 'Young man, God has a beautiful plan for your life; will you let Him work it out?' I had come to Bombay, down in my luck and with no desire for life, but the thought that God had a beautiful plan for my life took hold of me. I could not get away from it. I went to my room, and gave myself to God." The same young man later on became the leader of that work.

Friends, I have come with this message. God has a beautiful plan for your life. Will you let Him work it out? He wants to work it out today. He has an appointment with you today, an appointment just as definite as you might have with a business man. If an angel were to come down from Heaven just now and place on this table a plan, and then announce, "Mr. Jones, God has sent a plan of your life; would you care

to come up here and see it? It is a lovely plan, and He wants to work it out." If such an announcement could be made here at this time, we would all be on tiptoe of excitement, particularly the assumed Mr. Jones. But God has just as definitely as that, a wonderful plan for your life. Will you let Him work it out? I want to, by God's help; and I trust you also do.

I wrote to my wife two days ago and said, "I am thankful I am here in America; it is so inspiring to look into the faces of men, not apologies of manhood, but men in the true sense of the word, and to feel that God may use one as a lever among such men." You don't know what it means to me to be here with such fine fellows as you are—pardon the direct compliment. You have got a little expression here, and it means a lot—"I guess" and "I calculate." It is because you have been calculating and guessing that you have done all that you have done. It is because you have been calculating that you have come to the position in God's vineyard that you have today.

I would like now to ask you to consider with me for a few moments what is meant by the word religion. There is an expression that just cuts me to the soul, when I hear people talking about the "Chair of Comparative Religions" in colleges.

Religion comes from the simple root meaning re—back, and ligo—I bind. The word ligament comes from the same root meaning. If a hand were severed from the body, it would soon become a "rotter." The whole force and protective helpfulness of the body goes into the hand, as long as it is joined to the body. My hand is hanging down; a dog comes and gives it a little nip. I may be signing a ten-thousand dollar document; I drop it, and the whole body says, "Go to a physician, call a taxi, get the doctor, help my little finger." The whole body is there to help it when in need.

Religion! Shakespeare cannot be said to have made a re-

ligion. Buddha did not make a religion. They merely gave good maxims. Buddha was a fine fellow, but don't call Buddhism a religion! Religion is not a man-created thing, it is the life which Jesus—who came from God—desires to implant in the human heart. Jesus alone said, "Ye must be born again."

Now suppose this hand had an apple in it, and also had a little tongue and could speak. And suppose that attached to this finger was a string with a bit of bacon and bread on the end, and attached to the next finger was a little book with the word "bank" on it. Now suppose further, that we asked the hand, "What are you doing with these?" and it answered, "Well, you know some day and some time the body might cut me off, and if that happens I will have the food to eat, and the bank account to work on, and it will then be all right." "Oh, silly hand," you would say, "why should the body cut you off? The body loves you, the body needs you, and while you are connected with the body, the body lives for you."

When we hand ourselves over to God—when we get religion, which is a real life connection with God—will not the almighty power of God be at our disposal by his precious life flowing in and through us? What is the use of our wrapping our money in the napkins called bank-books, and hoarding it away in banks, and leaving it in legacies, when the great needs of the heathen world, and also the home world about us, urgently require it today? Brethren, God has been very good to me and my loved ones, and in strict fulfilment of his own word, "Them that honor me I will honor," has greatly blessed and prospered us, so that we are in a position to support ourselves from the income of our property investments. On our silver wedding-day, my wife, my two sons—who are in my office—and I, talked over the whole question, and we decided that instead of my retiring from business, we would continue the business, but give the whole income from it to our dear Lord and Master, who had been so very, very good to us.

If you feel you are linked to God, are you going to have the hand of opportunity occupied in holding money and in hanging on to bank-books? Such money is a dead weight to the hand, as an apple is in the hand that holds it; put the apple in the mouth, and you will get some of the juice.

Oh! I beg of you, in God's name, get a new vision! Do not talk about Christian stewardship as though God were something there and you something here. Get linked to God; let us feel that everything is the Lord's, and that the Lord is everything to us. Then only can you, and will you, have "a merry old time" all the while, and right through life. There is a joy in feeling one is spending for, and being spent by, our Lord and Master which is unequaled by any other pleasure on earth.

BY MEANS OF A MORE VIGOROUS EDUCATIONAL CAMPAIGN

W. E. Doughty

Some one has said, "The greatest hindrance to the missionary enterprise is the blight of the township mind." It is still true that the people perish for lack of knowledge and vision. Increasing the volume and power of lay initiative and responsibility depends upon more thorough, vigorous, and compelling educational processes.

The Laymen's Missionary Movement in all its activities is an educational force. The chief means of arousing men has been the great conventions. They are powerful enough to lift masses of men out of life-long habits of thinking and action into new attitudes toward Christ and his world. Such conventions, massing facts, forces, and the strongest personalities, in a short, intense period, under high pressure, have power to wreck the old life and liberate the new as have no other means employed by the Movement. We are in perilous business handling these dynamos of power. For reaching the indifferent, the uninformed, and, scarcely less important, for the deepening of conviction and putting fresh heart into those already enlisted, the great convention has no rival. But it is impossible to hold great conventions repeatedly in a city. This Congress is, therefore, a challenge to the responsible leaders of the missionary enterprise to examine their plans to discover and perfect more permanent means of calling out lay activity. Much as has been done, in spite of inspiring progress, one of the pressing needs is still for adequate leadership.

I wish to emphasize the absolute necessity of steady, continuous, well-thought-out programs and processes of education to hold men steadily to the missionary ideal and purpose.

No superficial knowledge, no ordinary tasks, will permanently capture and hold the strong men of our times.

There is no short cut to real leadership. Reading, study, discussion, advocacy—these are the means that must be used. Four words spoken by one of the early leaders of the mission-study movement are today more significant than ever. They embody the four elements of leadership which are indispensable to the enterprise.

I. INTELLIGENCE

There can be no initiative without that. Knowledge is power. No amount of listening to speeches only can supply adequate knowledge. Nothing commands such respect as a mastery of the facts. Any business man who does not know the facts of his business, the condition of the market, the location and strength of his competitors, will soon be outclassed or bankrupt. I was deeply impressed with this truth recently while in the private office of a telephone superintendent whose authority covered four States. There was a great map on the wall, with pins of one color showing the location of every exchange of his company, and of another color indicating the exchanges of his competitors. He had mastered the details of the telephone business in four great States. Some such mastery of the missionary business is a necessity.

Bishop Stuntz, in his new book, "South America," gives several illustrations of the need of more accurate information regarding that continent. He says:—

"One of the large publishing houses in New York City recently received a book order from a gentleman living in Buenos Aires. Whoever handled the order must have had it firmly fixed in his mind that Buenos Aires is in Brazil, for he wrote asking the person who had sent the order this question:

'Will you kindly let me know at which of the following stations you can call to get this package: Rio Janeiro, Sao Paulo, Belle Horizonte, Bahia, Pernambuco, and Para. We ask that you write the postal authorities at the nearest of the above stations and make arrangements to have the books forwarded from that place to you, writing us and informing us where to ship them. Kindly give this your immediate attention.' None of the towns mentioned is within twenty-five hundred miles of Buenos Aires, and one is at least four thousand miles away, or farther than from New York to Paris."

"A prominent business man in New York State refused to make a subscription to a college enterprise in a large city in one of the South American republics, giving as his reason that he did not care to invest any money in countries 'where they had a revolution every month.' As a matter of fact, in that particular republic there had been no political disturbance greater than a local riot for thirty-two years."

Many of you have, no doubt, seen a syndicated article which appeared in a number of newspapers recently. It argues against the support of missions on the ground that the missionary enterprise has not produced a single self-supporting church on the field. This statement displays an amazing ignorance of actual conditions. There are, for example, a larger proportion of self-supporting Baptist churches in Burma than in Massachusetts.

A cure for this evil is well expressed by a physician who is an enthusiast regarding the place and power of missionary education. "If I were talking to a medical class, I would say, take the facts, apply them externally, then internally, and keep at it eternally."

II. INTENSITY

Our problem is to displace complacency with consuming anxiety. What the Church needs is the apostolic vision and

the heart of fire. There must be intensity as well as intelligence if the missionary program of the Church is to be carried out. No man who loves Christ can know the facts of modern missions without igniting, for they have kindling power beyond any other facts of which I know. In this connection, the proclamation issued on the last day of the Hudson-Fulton celebration is very significant. The request was sent up and down the Hudson asking that, on the last night of the celebration, people kindle beacon fires on every hill. It is a knowledge of the facts of the opportunities and progress of the Kingdom today that will kindle the beacon fires throughout the Church. In this day of rebirth for the nations, no commonplace vision of Christ will do, nor can a passionless leadership capture the forces of the modern world.

A missionary who is pastor in a community of pirates in China, several of whom are members of his church, says he would rather work among these pirates than any other people in the world, because they have a spirit of adventure and initiative. Courage and sacrifice are commonplace words with them. They are willing to take any desperate chance in the hope of winning. There is need of more of this spirit in the Church.

III. PERMANENCE

The missionary enterprise is a challenge to the strongest qualities in men, and appeals for continuous, life-long service. The constant mastery of the fresh facts of the Kingdom anchors men fast to the plans of Christ. The addresses of the speakers in this Congress will be forgotten, the songs will die away into silence, the shock of the indifference of others to the ideas which now possess us will chill our enthusiasm unless we steadily add fuel to the fires. There must be built up a great body of laymen who make missions their chief business, and who have made the great decision to give all of life to the propagation of Christianity. Study, discussion,

and action form the trinity of power which help to qualify men for leadership and hold them steadily at their task to the end.

IV. CONTAGION

This matter of getting the world back to God must become a passion with us if we are to have initiative. The ideal must be incarnated if life is to be productive. Intelligence, intensity and permanence depend largely upon advocacy. Unless men give expression to their convictions, and seek to persuade others personally to accept the ideas and ideals which sway them, there will be great loss of power. An advocate, to win his case, must have a mastery of his facts and know how to present them. The reactions of expression on a man's own life are tremendous. "Character is caught, not taught." Men can not live with the great problems of the modern missionary enterprise without a growing desire to enlarge the circle of those who give their lives to it. It is impossible to be intimately acquainted with the story of such virile personalities in American history as David Brainard, or Jason Lee, or Marcus Whitman, or Sheldon Jackson, without a new conception of the place of the home missionary in the redemption of America. All men should know something of the heroes who have established Christian education and helped mightily to bring about religious liberty in South America. It is an incalculable loss to men not to know Duff, whose mind was a university; or William Carey, who touched the eyes of a sleeping Church and awakened it to duty; or David Livingstone, who lifted, single-handed, a vast continent to the gaze of a startled world. One hesitates to speak of the contagious power of association with living leaders of our day in all the great fields who hold the world in their hearts and plans. To be associated with these men puts new meaning into life, new daring into the soul, and wrenches men away from old sordid

settings to live with new devotion to the primary issues of Christianity.

How shall a more vigorous campaign of education be promoted among men? For a full treatment of methods the study of two books is recommended: "The Way to Win," by Fred B. Fisher, and "Missions and Leadership," by J. Campbell White. The men's missionary discussion group is one of the most thoroughgoing methods. It gives full opportunity for expression. It has been said that four men around a table can solve any problem. The appeal is for men to spend an hour or two each week, for four weeks, around a table, discussing the central issues of the Christian religion. Three four-chapter books are now available as a basis for these discussion groups. Two new books will be published for use next season: "The Unity of the Americas," by Robert E. Speer, and "America and the Orient," by Sidney L. Gulick.

Delegates to this Congress are urged to assist in carrying out the greatest intensive educational campaign for the men of the churches yet undertaken. The hour is here when this must be put into the center of our program. Surely those noble words of Bishop Thoburn challenge us to do it:—

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which are borne to us by every breeze and from every nation under heaven, all bid us lay our plans on a scale worthy of men who expect to conquer the world."

FUTURE ACTIVITIES OF THE MOVEMENT

The decennial report of the Laymen's Missionary Movement of the United States and Canada, submitted by William B. Millar, general secretary, was presented to the National Missionary Congress at Washington, D. C., at the opening session, Wednesday evening, April 26, 1916, and referred to a special committee.

At the session on Saturday morning, April 29, the committee reported and after discussion the report was unanimously adopted by a rising vote of the members of the Congress.

The Report of the Committee

I—INTRODUCTION

Your committee on the report of the general secretary of the Laymen's Missionary Movement submits the following:

With profound thanksgiving to God we come to this tenth year in the history of the Laymen's Missionary Movement. The history of these years as reviewed by the secretary in his report brings to our thought the great progress made, through the blessing of God, and reminds us that this should be a time to realize the meaning of the past as well as of looking forward to the future.

We are reminded, too, that this has been from the beginning and continues to-day to be essentially a laymen's voluntary movement in which laymen are the leaders upon whom responsibility rests. As such laymen we reëmphasize the primary purpose of the Movement, as stated at the beginning and as recognized continuously to the present time.

II—THE COMMITTEE

This Congress desires to express its deep appreciation of the work of the Executive Committee, secretaries and field

secretaries during the last ten years. Their efforts have resulted so largely in enriching the spiritual life of us all and in opening to us greater visions of service that this expression is drawn from the heart life of each of our members.

We suggest that the General Committee be made representative of all parts of the country and that laymen be chosen who can give time and service. We recommend that the meetings of the General Committee be held, as far as possible, at points easily accessible to the members.

We recommend to the Executive Committee the extension of the divisional organization, with such adaptations as the committee may find necessary from time to time.

III—METHODS

The every-member canvass has proved to be an essential method of work whereby all the members of the church are interested in all the work of the church. So great blessings have come to the churches through the interest thus aroused that we urge that the plan of every-member visitation be wisely enlarged and emphasized as the committee may find practicable.

We urge that the increased emphasis of the Movement be placed upon right standards of stewardship—that every man shall devote a due proportion of life, time and money to the Lord's service.

We believe that, as never before, Christian men should prayerfully determine their course of life and discover what is due to God and their fellows in the business of bringing in his Kingdom. Only by such means can the great problem of the Kingdom be solved. Therefore, we suggest to the Executive Committee the advisability of conducting an educational, inspirational campaign for the propagation of these true standards that shall reach every communion and every part of the land.

We urge that the educational agencies of the church be more largely employed in propagating the truth regarding this standard of life, that more frequent sermons be preached upon the theme, and that more care be taken that the growing youth of our churches be properly instructed upon it, in young people's societies, Sunday-schools, junior congregations, and in the various periodicals of the church placed in their hands for reading. To this end we recommend that the Executive Committee make such arrangements as are practicable with the editors of Sunday-school and other young people's journals so that this feature which is so important to the future of our church life may receive proper care and endorsement.

The appeal of the Movement is so largely to the young manhood of our churches that we urge that every effort be made to enlist the younger men in the active work both of the denominational and interdenominational missionary enterprises.

We strongly urge the extension of the work of the Laymen's Missionary Movement into rural communities, and suggest that the denominational rural committees give prominence to this part of the church life and work. We offer to them the assistance of our organization in every possible way.

The call of the colored laymen of the country we regard as important, and hope that at an early day, in the most practical manner, the Movement may be extended among them. To this end we suggest the holding of conventions for colored men wherever possible.

IV—CONVENTIONS

We suggest that as conventions are held from time to time, special effort be made to enlarge their influence, so as to reach the entire community by such methods as may be found best adapted to the circumstances.

Recognizing the minister's place of leadership in all church

work, we recommend the holding of ministers' conventions, as suggested in the secretary's report.

In this decennial year, anniversary gatherings, interdenominational in character, should be held in as many cities as possible, the aim being to emphasize the growth of the laymen's work in the church and to present ideals and methods for the coming years.

We urge the continuance of the conventions of the Movement, particularly in cities which could not be reached during the past year.

V—MISSIONARY EDUCATION

Recognizing the influence of the daily press and of general periodicals in popular education, we recommend to the Executive Committee the importance of maintaining as a part of its educational work a department for furnishing for the press reliable missionary information of such character as to be of special interest to men.

As an essential part of the educational propaganda we commend MEN AND MISSIONS, and urge the enriching of the magazine and the enlargement of its circulation by every proper method. We particularly suggest, wherever possible, the cooperation of MEN AND MISSIONS and denominational publications, so that both may go into the homes of Christian laymen everywhere. We urge upon laymen the wider reading of standard missionary literature, particularly books of their own communions and of the interdenominational enterprise.

VI—DENOMINATIONAL COÖPERATION

In order that the purposes of this Movement may be carried out to the fullest extent the work should be unified, as far as possible, the denominational and interdenominational forces working together in closest coöperation. To this end we recommend to the laymen that they form denominational com-

mittees of the Movement in each communion where they are not now in existence, which committees should be the natural channel of approach to the denominations on the part of the general Movement. Where secretaries are employed by these committees, it would seem wise that their work be outlined in closest harmony with the plans of the general Movement, in order that overlapping and duplication may be avoided.

We recommend the suggestion of the general Movement that it should, in the strongest way possible, coöperate with each communion in holding such denominational conventions as may be deemed necessary to meet specific needs.

VII—FINANCE

From the beginning of the Movement it has been the policy to seek support from interested laymen who have given without any curtailment of their gifts to their mission boards. Their generosity has made possible the work that has been done.

The execution of the ever-enlarging plans of the Movement requires an adequate budget for its support. As laymen we believe that money spent in education and in broad propaganda is wisely invested. We therefore suggest that provision be made commensurate with the opportunity, and this Congress appeals to the laymen of means throughout the entire church to provide promptly and abundantly the funds needed for the work. So great has been the return in money to all our churches and so rich has been the blessing in new life and spirit to all our men that a strong and abundant support is due as our expression of confidence. The campaign for such support should, we believe, begin at once, and the opportunity to participate should be presented to men in all parts of the country upon the same conditions as have always existed.

VIII—WAR RELIEF

Our hearts have been stirred by the knowledge of the suffering among the warring nations of the world. We believe that American Christian laymen have not fully realized their responsibility for relief, but that when they comprehend the magnitude of the need they will willingly assume their part in its alleviation and enter into the fellowship of the sufferings of their brethren.

While urging upon all Christian men the great importance of large assistance, especially in those countries usually regarded as missionary, we leave it to the Executive Committee to determine what part, if any, this Movement should have in the campaign for relief.

IX—CANADA

Realizing in some measure the devotion and loyalty of our Canadian brethren, and appreciating how fully their work has been interfered with by the war, we urge that the General Committee and men interested in the Movement everywhere coöperate in every possible way with the Canadian Council and with the Christian workers of Canada in such plans as they may deem wise for the extension of the work in that country.

X—WORLD VISITATION

The laymen of the American churches, appreciating deeply the benefits under God which have come into their personal and church life through association with the Laymen's Missionary Movement, earnestly invite the Christian men of all other nations to unite with them in a strong interdenominational and international movement in which they will all enlist for world service on behalf of Jesus Christ and his Kingdom.

We urge that, at the earliest practicable moment, commis-

sions of laymen visit these countries to secure the coöperation of Christian men of all lands in the evangelization of the world.

XI—EVANGELISM AND PRAYER

On such great occasions as this, naturally, emphasis is placed upon organization and movements. Even here, however, we realize that only by personal evangelism, each seeking to reach his neighbor, can our purposes and God's greater purposes be accomplished. We urge every man therefore to take it upon his own heart to find his part in the active personal evangel so essential to enlisting men in service and to winning the men of the world to Christ.

The success of the Movement from the day of its inception has been so closely and so clearly related to the prayer life of its members that we emphasize the absolute and urgent dependence upon this agency for all its future activities. We call upon our members to make daily intercession for the Movement and we urge that no action be taken in any sphere of the activities without making prayer the prominent feature. Only as we so live can God use this Movement fully to work out his purposes for the salvation of the world.

E. L. Shuey, Dayton, O.,
Chairman.
E. M. Bowman, Chicago, Ill.,
Secretary.
Chas. S. Bates, Exeter, N. H.
C. C. Cartwright, Portland, Indiana.
Edgar A. Emens, Syracuse, N. Y.
F. E. Fisher, Detroit, Mich.
E. C. Harley, Dayton, Ohio.
James D. Husted, Denver, Colo.
J. Mumford Keese, Syracuse, N. Y.
Harry R. King, Seattle, Wash.

Andrew McLeish, Chicago, Ill.
James M. Montgomery, New York, N. Y.
John P. Pettyjohn, Lynchburg, Va.
Wm. S. Royster, Norfolk, Va.
J. M. Skinner, Atlanta, Georgia.
H. C. Theobold, Faribault, Minnesota.
John P. Wallace, Des Moines, Iowa.
George W. Watts, Durham, N. C.
W. F. Whalen, Buffalo, N. Y.

Committee on Decennial Report.

DISCUSSION OF THE REPORT

E. W. Poteat, of Greenville, S. C., emphasized the necessity of training the young people in the colleges in the principles of Christianity.

Alexander Proudfoot, of Princeton, described how his church is caring for the students by employing an assistant pastor for this purpose and suggested that the men's Bible class is the best organization through which to carry out an educational program for missions in the local church.

James D. Husted, of Denver, spoke of the place of prayer in giving power sufficient for the carrying out of the program called for in the report.

R. T. Browne, of New York, representing the colored delegates, expressed his deep interest in the item of the report referring to the organization of the Movement among the Negro churches, and emphasized the need and possibilities of this work.

E. W. Fritchley, of Bombay, India, spoke of the importance of using the right kind of music, of mastering the missionary principles of the Bible, and commended the distribution of tracts.

A. S. Hunter, of Pittsburgh, discussed the value of organizing a strong men's committee to study world conditions and to pass on the information by sending the committee to visit smaller churches which find it difficult to secure missionary speakers.

J. F. Harden, of Eldora, Iowa, suggested the advisability of all the churches combining for a national educational campaign to propagate the principles of stewardship.

W. N. Jones, of Chattanooga, reported his experience in connection with the missionary work of a laymen's club in his congregation and advocated the organization of similar

clubs in all the churches. One of the duties of these clubs should be to distribute literature and to organize meetings for the purpose of arousing interest in missions.

S. R. Smith of Freeport, N. Y., spoke of the necessity of a deepened spiritual life if the program is to be carried out and be effective.

John M. Springer, of Africa, desired the organization of a thorough-going press bureau, with trained newspaper men in charge, to disseminate information and refute any false statements that may appear in the public press.

E. H. Pitkin, of Chicago, urged loyalty to the Movement, and that a generous financial response be made toward the budget of the Movement. He also urged a careful study of the literature of the Movement in order that men might be informed about plans and progress.

W. G. A. Millar, of Pittsburgh, spoke of the necessity of personal effort to win men to Christ as a vital part of the missionary program and referred to the power of the circulation of carefully selected pamphlets.

J. Clark Archer, of New Haven, Conn., called attention to the fact that a study of comparative religion is a necessity if our students are to know the people to whom they are to go as missionaries and to equip them to point out ways in which Christ supplies all inadequacies and missing elements in other religions.

John Lee Allison, of Alexandria, Va., said that personal service is the only method powerful enough to win disciples to Christ and arouse the church.

W. B. Cheney, of Syracuse, urged the organization of men and boys in local congregations for missionary education and service.

E. P. Fellenbaum, of Forest Hill, Md., made a plea for carrying the message to the rural churches and country people.

Samuel Bingaman, of Plainfield, N. J., expressed the conviction that the city church is as much in need of information as the country church, and urged men to go home and tell the story of the Congress as a means of getting others committed to the program proposed by the committee.

J. M. Stick, of Baltimore, gave illustrations of the value of the distribution of tracts as a means of winning people to Christ and disseminating information regarding the missionary program.

A. D. Foreman, of Houston, Texas, advocated the employment of laymen as assistant pastors to be called executive secretaries. Their duty should be to handle the business part of the church life.

Morris E. Swartz, of York, Pa., recommended withholding missionary grants to home missionary churches unless they were willing to make a thoroughgoing every-member canvass.

R. W. Patten, of Atlanta, Ga., recommended a simultaneous program of education and finance in all the churches of a community, and reported successful campaigns of this character.

F. M. Berkemeyer, of Allentown, Pa., spoke of the importance of activity on the part of laymen seven days in the week, and not on Sunday only.

John P. Wallace, of Des Moines, Iowa, urged that men of means respond to the appeal of the Congress and give large sums of money to meet the needs of the hour.

Fred B. Fisher, of New York, said that out of the Congress there must spring a great dedication of life and money for the extension of the Kingdom of God if the Congress accomplishes what it ought to accomplish, and urged higher standards of stewardship and service on the part of all the members of the Congress.

J. Campbell White, of Wooster, Ohio, made a plea for the delegates to give expression to their deepest convictions before they left the Congress.

E. L. Shuey, of Dayton, Ohio, then called for a vote on the report. The motion was put and unanimously carried.

CHRISTIAN UNITY

MISSIONS AN ILLUSTRATION AND A METHOD OF REALIZING CHRISTIAN UNITY

SHAILER MATHEWS

Let us first think for a moment of what we mean by our two main words, "Missions" and "Unity." By missions I mean the organized expansion of Christianity into fields as yet unoccupied by Christian institutions. We do not mean by the term to limit the expansion of Christianity to foreign missions, though naturally the wonderful work of extending our ecclesiastical and religious life into lands that are non-Christian occupies the front of our consciousness.

By unity I mean the internationalism of denominationalism. It is not a term of organization; it is a term of attitude and of coöperation, the exact limits of which have not yet been fully fixed but are in process of expanding. What nationalism is to internationalism denominationalism has been to Christian unity, and we who believe that there is to come a time when nationalism will give way to internationalism are proud of the fact that the Christian Church is blazing the way by the development of a unity that is superior to the denomination. For the unity is Christian, the denomination is—the denomination.

When you look at the operation of this expansive method of the spirit and truth that is the power of God unto salvation, you see at once that you are dealing with people. Any one of us who has had to do with church life appreciates Paul's caution when he addresses the Christians of his churches as "Those called to be saints." The fact is our religious interests are not altogether apart from earthly ambitions. Good people do not always have good sense. Our denominationalism has been largely the outgrowth of the refusal of minori-

ties to submit to majorities. I do not think it has been always a bad thing, but discussion of this point is academic. He who reads the history of the world knows there is nothing so futile as the discussion of what might have been if things had not been what they were.

In the providence of God, at the same time that nations were rising from the reaction of the imperialistic ideals of the Roman Empire, there also emerged groups of men and women who believed they had the right, while holding to fundamental truth, to differ from their fellow Christians on various topics.

It was the adolescence of collective individualism, and we are now living in the adolescence of Christian collectivism. For we are learning that the things in which we agree are mightier than the things over which our fathers differed, and more important than the things on which we now disagree.

We are told by many that we must look at the world as it is. I think the historian will tell you to look at the world as it is becoming. For the world, like an individual, is what it is becoming. To think of ourselves as fixed as we are is to make a plea for pessimism. To think we are to be no better than we are is to doubt the power of God unto salvation. And that statement applies to religious groups as well as to individual Christians.

There are three things to which I think we may safely refer as the lessons which missions teach as to this growing coöperation and unity of action.

First, that unity is compelled by the greatness of our common task. Face to face with heathenism men forget that they are from this or that denomination, and remember that they are Christians. They see clearly that in religion the question of duty is greater than the question of origin. The glory of a great task is that it either makes you bigger than you thought you were, or it takes you out of the way and lets a bigger man than you take your place. Every one of us who is conscious of a big task has one exhortation for people who

won't agree with us, and that is, help or get out of our way. This work of God is going on, the tasks call on us to be mightier than we are, and if good people won't help the work on the best thing is to get out of the way of those who are ready to unite to carry it on. Missions have forced this conviction upon the churches.

Face to face with the awfulness of a world that is without the sense of any ethical idealism and without the divine dynamic of Christianity, Christian people have of necessity come to see that the thing which saves the world is not the denominational shibboleth but the Christian message of the Christian's God.

The greatness of the task abroad is only the parallel of a call to an evangelical task which will force us together at home. Was there ever a time, my friends, when the seriousness of life confronted us at every turn as today? Who of us dares pick up the paper in the morning and think of what may happen before the evening edition comes out, without unaccustomed sobriety? We are living in one of those fearful and awful times when history is being made in a wholesale fashion, and small matters are forgotten in our intensity and apprehension.

Now is the time for great Christian occupations, for great Christian adventures; now is the time for great Christian consecrations. If you and I, face to face with a world epoch in the making, play small denominational politics or any other sort of small politics, we shall be disloyal to the Christ who is leading us on, if we will only follow, to a unity of work as we face our great task.

There is the tremendous task of bringing peace to the world. Who is going to bring permanent peace to the world if Christians do not? And if we cannot bring peace to ourselves as Christians, why should we boast that we can bring peace to a world which is not Christian? If the Church of Christ cannot be at peace, how can we expect nations of the

world to be at peace? Therein lies a tremendous task and an appeal that we coöperate in bringing peace to the world.

Take the task of carrying aid to the people suffering because of the war. The Federal Council of the Churches of Christ in America is looking that in the face. We are doing so little in this country except grow rich off the war that we are in danger of losing our national soul. Until we can bring our best selves into the service of the victims of the war we have not fulfilled our Christian duty. The great call of a great duty confronts us, and must force us into a unity of operation.

Or take the great task of facing our social order. Who dares to face it denominationally? It is not a task for a denomination but for the Gospel; not a task set by this or that locality but by civilization; and one thing we are learning from our foreign missions is to distinguish between a gospel and a civilization. A while ago in the southwest of Japan I was interviewed by a young Japanese reporter who came up the line to meet me. When he finished with me I interviewed him. I asked him, "What are the chief objections to Christianity in this part of the country?" He was a very intelligent reporter, a graduate of one of the great universities of Japan, and he stopped to think. "Well," he said, "I don't know that there is any particular objection to Christianity in this part of the country just now. There has been a great change in our attitude. My paper has changed its attitude markedly during the past year." "What is the occasion of this change?" I asked. Again he thought. Finally he said, "We used to think that Christianity, since it preached universal brotherhood and to love your enemies, would make people bad citizens, that they would not fight; but since the war has broken out between the Christian nations, we are no longer afraid of Christianity." Well, there is a terribly cynical bite in that, to me. Think it over, and see whether we shall not do well both at home and increasingly abroad, to separate between the ideals of Jesus Christ and the habits of

Christians; to distinguish between the Gospel and civilization. To find the criteria by which we can distinguish between these two which we have too often identified is one of the great blessings that will come from the tragedy of war.

The more the Christian Church regards its chief message as not the production of programs but of attitudes of mind, the more clearly it sees that its great business is not economic but specifically spiritual, the sooner will the Christian Church find itself coming together into an efficient unity for the facing of the great tasks of our day at home and abroad. For the great tasks of our day, my friends, are not in the questions of economics, but of ethics, of human souls; as to whether there is spiritual vitality; as to whether or not there is a God. And if the Church of Jesus Christ undertakes to take up peripheral things instead of plunging straight into the great task of heralding the Gospel's answer to these questions, it will be making a vast mistake. The business of the Church of Jesus Christ is to bring Jesus Christ into human lives and human institutions. It is not its business to introduce religion surreptitiously in any way, however useful otherwise.

Now, the greatness of our fundamentally spiritual task is pulling us together wherever we face it. The difficulty is so many of us are not facing primary tasks. I know many a life that is growing atrophied spiritually because it has substituted an interest in something that is an addendum to religion for fundamental religion itself. My conviction is that the best advertisement of Christianity is a Christian soul.

In the same proportion as we learn this lesson from the experience of an expanding Christianity shall we find ourselves growing closer together. If you stand each one of you on some particular radius of a circle and attempt to get together by inducing one another to change radii, you will encounter difference of opinion. We shall never get together on the radii of a circle by trying to pull ourselves together. But if we all face the center of the circle and march each

on his own particular ecclesiastical radius towards the center of a great task set by Jesus Christ, the nearer we get to the central task the nearer we get to one another. We shall get together, we are getting together, by working together.

The second thing which strikes you in the history of the co-operative expansion of Christianity in modern times is the fact that the generic Gospel is more powerful than denominational theologies. I speak with the utmost respect of denominational theologies and organization. I am thankful there are so many of them. I do not know how permanent some of them are, but if people must be fanatical I would rather have them fanatical in their own little particular fanatical group than distributed through the body religious. Little fanatical sects are the safety valves of denominationalism. But after you have said that you have not said much except to state a cold fact.

The rise of denominations has been the outgrowth of serious convictions, and I am inclined to think they may be said to represent the white light of the Gospel as it has been analyzed by the spectrum of human pugnacity, and aspiration, and faith. It takes many things to make a denomination—mostly people—and the sooner we realize that in dealing with religion we are not dealing with something that moves in the air above folks, the sooner shall we understand the Gospel. Doctrines are the beliefs Christian people have about the Gospel. There is no history of doctrine, there is only the history of people who hold doctrines. If you remember that simple fact you are lifted into a feeling of fellowship and co-operation. When you look at human life in the broad sweep of Christian aspiration you will be impressed with the fact that the things which have worked most effectively and permanently in these various denominations are the things which they agreed to hold with other denominations. The generic Gospel, worked out in terms of group experience, has made denominations, but denominations, like individual Christians,

all bow before Him who is their one Lord. We can overstate this matter of Christian difference, we can understate the already existing fellowship of faith in our Christian hope.

When you get into the great regions beyond the Christian world you are face to face with a creative rather than a serving Christianity. I know perfectly well how it is possible to set forth the absurdity of having a Dutch Reformed Indian, or a Canadian Baptist Japanese, or a Southern Methodist Chinaman. We all realize the difficulty. But let us not get into the habit of caricaturing Christian denominationalism. The serious things in our missionary undertakings are not these variations which can be so easily put in the foreground. They are rather to be seen in loyalty to Jesus Christ. Under our big creative operations in missions the motive is not variant theology but loyalty to Him. When I find a man who does not agree with me, I am on the whole rather grateful, for it may be he is right. I do not believe it, but he may be. And there is a blessed feeling of relief in this lack of responsibility for omniscience. But amid our differences is the generic Gospel operating in human souls, facing the awfulness of sin and human needs. Such men and women know that the power of God unto salvation is not denominational regularity but evangelical truth. If the missionary movement at home and abroad had taught us nothing further it would have brought back a thing we had always confessed but which in our zeal for ecclesiastical administration we were in danger of underestimating or even forgetting.

As to our situation at home, I think we are under that same conviction, that we are not a scattered body of guerilla warriors, but a splendid army of the Lord.

We have our different methods of procedure, our different uniforms, it may be our different flags, but we have the same great Commander-in-Chief, and when we face the forces of evil and the materialistic onset of men who just now have lost their spiritual fatherland, we ought to remember that

what has proved sublimely efficient through the ages and in our own day through the world, is the Gospel of Jesus Christ.

What are you going to carry to the world?

Dr. Henderson was talking to Gleason in Osaka, and Gleason said to him, that sainted sociologist—wonderful combination, sociology and sanctity!—"You see we have our problems." Dr. Henderson's reply was, "Learn to think in terms of answers instead of terms of problems." Your pessimist always has a problem, your optimist always has an answer,—or thinks he is going to get one in a minute. If you have been through the storm and stress period—most of us have in the last few months—you will rejoice in the uncompromising message it has forced us to declare. We have found that the Gospel is an aggressive and creative power, or it is weak. The Gospel is never convincing when on the defensive. And the Gospel is *of* Jesus as truly as *about* Jesus. We have believed about Jesus Christ, now we are more solemnly saying we believe Jesus Christ. To carry to the world his message as well as his sacrifice, to organize our creative forces in society and individual life in accordance with his great principles, that is to have a positive mission. You never will save the world by interrogation marks. The anchor within the veil is not in the shape of an interrogation mark but in the shape of a cross.

The third lesson taught us by missions is that it is possible so to administer our ecclesiastical operations as to bring unity in the impact of the Gospel on the great problems that concern us. It is possible for Christians actually to coöperate. That is a wonderful advance. Denominationalism, like patriotism, in its inception was a sort of fighting virtue; we are transforming it into a coöperative virtue. Some day we will do the same thing to patriotism and make ourselves and the world see that a nation that cannot contribute to the welfare of humanity has no business to exist as a nation. By the same test, any denomination that cannot contribute to the spread of the Gospel by making supreme the welfare of the

Kingdom of God is an atavistic vestige. It is useless and dangerous. The only thing to do with it is to treat it as you do other dangerous vestiges like the vermiform appendix—cut it out.

There already is real unity among denominations. I will not attempt to indicate all the evidence. Look about you and at yourselves. It is a wonderful moment in which to live because we are seeing this emergence of denominational coöperation. Toleration is not such a good word as coöperation. Comity is a word of Christian politeness rather than of Christian activity, and the world will no more be saved by politeness than by tact. If there must be separate convictions there must also be a readiness to work with people with other convictions, in accordance with a common divisor of all Christian convictions. It is a great thing to feel that the administration of denominational bodies is or is becoming cooperative. You see it on the foreign field among the Indian workers, the Chinese, the Japanese; in the Home Missions Council; in the Federal Council. It is a new form of denominationalism, a denominationalism which is more outspoken in some ways than ever before, but yet a new denominationalism in that it is fundamentally coöperative.

I think we have come to the parting of the ways when we think of one another as those to be tolerated or to be treated with politeness. Let us rather think of one another, both individually and ecclesiastically, as representative of this divine generic Christianity which is capable, if only we dare try it, of answering the questions and meeting the great tasks our civilization is putting up to us. Let us have a splendid confidence in the Master of our church work. In the midst of our discouragements, of our anxieties and all those reactions which come to men who are really engaged in serious undertakings, let us have confidence in Him and in his word. The world about you is not hopeless, so long as the Church of the living Christ is in it. It is more Christ-like to work in fel-

lowship with those who hold to the same Lord, but differ theologically, than to refuse such coöperation or to become doctrinal disputants.

In this awful moment of the world's history the fundamental question which faces us is not that of internationalism, vastly important as that is, or that of social reform, damnable as vice is. Our primary question is: Can Christianity project Christ into human lives and institutions? Has it the power of destruction as well as of regeneration? Can it bring into the world a larger unity of Christian aspiration and power? Can the world be given an ever-growing intensity of spiritual life which nothing but faith in and of Jesus can furnish?

To have a part in answering this question positively and with unequivocal affirmation is given to us as to few generations. It is fine to have ancestors, but it is greater to be an ancestor. We today are the spiritual ancestors of tomorrow. Let us prepare for the new and better day. You say that is a sort of utopian belief? I do not think it is, but even if it were I would rather prepare for Utopia than for hell.

THE UNITY OF THE AMERICAS

Robert E. Speer

When anyone speaks to us on the subject of Christian unity, we want to hear just that clear and unequivocal note which we have heard in what Dr. Mathews has been saying. We do not want anyone to present this principle to us in any uncertain or wavering way. Sometimes we hear it so presented, and feel with regard to such presentation just as that old Negro did, who was taken to hear a great preacher and asked what he thought of the sermon. "He was a very eloquent man," he said, "but he was polergizin' on some mighty unconditional subjects." There are some subjects in our conviction so unconditional that we do not wish to hear any apologetic discussions regarding them. We believe if this work is ever to be done it must be done by Christian men and women who will work together in its doing and make themselves in reality one "mighty army."

It is not, however, only a problem of our unifying our Christian churches that we confront now. We are facing also, as has been intimated, right at our doors, quite as close and neighborly as this problem of church coöperation and unity, the great question of our relationship to our neighbors and the relationship of our neighbors to ourselves.

It does not require a great deal of reflection to discern how great a measure of disunity characterizes this Western world of ours. In Canada from the beginning there have been two diverse and unassimilated races, and even now that the population has greatly increased and more or less safeguarded that national divergence, there are still great longitudinal divisions and each separate section of Canada may be said to sustain closer relations to the people south than to those east or west.

Our own nation has been from the beginning a great medley of dissimilar races and we have known again and again in our history the pain of sectional strain and division. And while, thank God, these sectional diversities seem for the moment to be allayed, no man dare say that new problems will not be brought up. As President Butler was reminding us only this week at the gatherings of the Associated Press, we are not yet a nation, but only a nation in the making, and are realizing today as we have never realized for more than a generation how unmade and ununified our own national life is.

And at the south of us, these neighbors of ours, whom we are accustomed to classify as though they were a great homogeneous mass,—they have their divisions. They are broken into two great sections, the barrier of language preserving that old, strange division between the two Iberian people, Portuguese and Spanish. Why did history produce and preserve these separate nationalities? Even among the Spanish-speaking people there is no real unity. Between Peru and Chile there slumber still the forces of old hatred and jealousy, and even so steadily minded a paper as *El Mercurio,* of Santiago, is not able to repress again and again the bitterness of its feelings toward Chile's closest northern neighbor. If we study any of these Latin lands we find they are no more unified than we are, but a chaos of racial division. In Buenos Aires, out of every ten thousand marriages, less than half are between Argentinian men and women. In nearly a third one party will be Italian, and there are mixed marriages of every conceivable kind.

And between the two continents there is no real sense of unity. There is a sharp separation between North and South America, a sharper separation than between Europe and Africa, for Europe and Africa lie broadside on and there is not much distance between them. And there is far more difference between North and South, or United States and

Latin America, than between Asia and Europe, which abut upon each other with the races shading off and no sharp line of demarcation whatever. It is an interesting fact, this dissimilarity in this Western world. We breathe one air, we feel ourselves living a common life, separated from the complicated life of the older world, but there is no real unity relating us here, North or South, or even among ourselves. I would remind you of a notable address which His Excellency, the Minister from Peru, made three years ago at Clark University, in which he dealt with this subject of the welter of disunity in North and South, and set forth the problems with which our South American neighbors have to deal, and asked for patience from the rest of the world.

We have realized in the past the burden of this disunity. And we have striven ardently in those lands to assimilate these unlike elements and to build up great national personalities. With many tears, tears even of blood, we have set ourselves in these two nations here and in the Dominion, to build each one great unity, and our Latin-American neighbors have dreamed the same dream. At the dawn of the last century one of the half-dozen of the greatest South Americans, General Bolivar, dreamed a dream of unity for Latin America, and in 1826 called a Congress of Latin-American Nations. He thought Panama might be what Constantinople had been, that the crossroads of the world might some day be there, that it would become a lighthouse to light either sea and all the continents, and it was a bitter disappointment to the great deliverer when his dream at last collapsed. Only Peru, Central America, Colombia, and Mexico appeared at the Congress, and only one of these paid any attention to its great program, and we are apparently as far from the realization of Bolivar's dream as he was when the Congress disappointed his hopes. Through Latin America whatever struggle there has been for Pan-Spanish and Portuguese unity has been only in recent years and then in response largely to our own en-

deavors for a brotherhood to include us all. We err greatly in thinking our hearts are already united. Let me read a word from a leading Latin-American publicist, Sr. Ugarte:—

"It is evident that nothing attracts us toward our neighbors of the North. By her origin, her education, and her spirit, South America is essentially European. We feel ourselves akin to Spain, to whom we owe our civilization, and whose fire we carry in our blood; to France, source and origin of the thought that animates us; to England, who sends us her gold freely; to Germany, who supplies us with her manufactures; and to Italy, who gives us the arms of her sons to wrest from the soil the wealth which is to distribute itself over the world. But to the United States we are united by no ties but those of distrust and fear."

And here is another word from Garcia Calderon:—

"We find practical mind, industrialism, political liberty in England; organization and instruction in Germany; in France inventive genius, culture, wealth, great universities, democracy. From these dominating people the New World should receive the legacy of Western civilization directly. . . . Europe offers to the Latin-American democracies what they ask of Saxon America, which was itself formed in the schools of Europe."

I say once again it takes only a little reflection looking over the actual realities of life in North and South America to realize how great is the disunity that characterizes our Western world.

Yet the situation is not so dark as these thoughtful and earnest men from Latin America paint it, for how much have we already in common! We have our common principle of democracy, and how great an element that is we have only

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just begun to realize. Once men have drunk out of that cup of freedom and equality they are not willing to drink of any other. Only last year the best young men in China told us that they counted the Republic absolutely doomed, and that the change would be made to monarchy without any serious uprising. But they miscalculated the strength of democratic principle once it had been implanted in the minds of the people.

We have in common also the great problems springing from vast areas to be tamed. Japan has a population as large as South America and is less than one-third the size of Venezuela. You can not have a population like that spread out over a continent without consequent distinctive problems. We have them, too. And nations facing problems like these are nations that, whatever their dissimilarities, when they come to realize and solve their problems become conscious of the reality of their unity.

Another common and unifying element is our racial cosmopolitanism, the task of taking these strains of diverse blood and welding them in common sympathy and consciousness of national character. There is also our common love of peace. The Latin-American nations have always been peace-loving nations. You smile, recollecting the long record of internal struggles, and it is pitiful to look back on such a history as that of Bolivia with its revolutions and assassinated presidents. But it was not a love of war; it was rather a kind of political idealism, an outburst of personal loyalties. Many revolutions were only changes of administration. It was the only way they had. There have been only a few wars between Latin-American nations. They have a long history of a noble love of peace. If you took all the South American armies together, about 1,500,000, and credited the United States with an army and militia of 2,000,000, the total would not equal the army of Germany, France or Russia.

North and South America are bound together in a passion-

ate love of peace, and also by a faith in what education can do for national character. It is true the problem of education is one of the three great problems of Latin America. There are no sections of the civilized world where the education of the common people is so neglected, but it is not for want of theoretical faith in education. We and they share the conviction that by releasing the right influences upon the mind of nations in their childhood those nations can be shaped in their character to make them equal to their destiny.

There is further the great spirit of hope that characterizes the nations of North and South America. The splendid thing about our neighbors, with their hundred years of tragic history that would have crushed the spirit of any others, is that they have kept a spirit of boundless hope. They and we know the future is not closed to us. We have a foundation wide enough, already laid for us, to build on it the unity we need if we are to be saved in the coming years the tragic sorrows of other lands that have not guarded themselves against hatred and strife.

How many other considerations there are that drive us on in these days to bind these nations and ourselves together in real unity. We are coming to drink out of the same streams of life or death. If we value health of body we must work together to safeguard it; if we value health of mind we cannot have these masses of ignorance to the south and not carry part of the weight of it; all that burden will not rest on the enlightened men of Latin America alone, the whole Western Hemisphere will struggle under it. Neighborhood must be turned into friendship and brotherliness. God kept this Western Hemisphere veiled for all the centuries that He might unveil it in the ends of time, and set it its own great work to do. And it is a task, not for the Teutonic nations, not for the Latin races, but for America, North and South America together, to work out in the will of God and the unity of his love.

And what are the processes to be, if we believe in this unity, whereby we may hope to advance it now? Will trade accomplish it? In one sense, it will help. But we have only twenty-nine per cent of all the trade of Latin America, and the rest of it is with other nations than the United States, and the trade of Latin America with the rest of the world has been growing far more rapidly than with us. Between 1906 and 1911 the trade of Latin America with Europe increased 74 per cent; its trade with us only 34 per cent. Trade will do something, but we must move with a faster and surer step if we are going to bind North and South America together with these trade bonds. And after all, these are not the best bonds. How easily they snap! Kipling wrote on "The Peace of Dives," how Dives said there would be no more war because the chains of gold had been thrown across the world, and never again would the nations break asunder because of those golden chains. How fast have they held during the last three years?

Well, can political ideals suffice to bind us together? We had common political ideals in our own nation, and they did not suffice to hold us together. The principle of democracy was the passion of the North and South alike. No one contemplated anything but republics on American soil, but we burst asunder in the heart of our own political society.

Common ideals of peace and of brotherhood and of high thought have their place, and we shall use them, but they will not suffice to bridge these chasms of race and speech between these peoples and races and make us one.

Look back across history, and you will see there has been only one force that has welded great bodies of men into lasting unity and has shown itself able to bridge racial chasms; it is the only force that holds today. The only ties that hold together across the gulfs today are religious ties. The ties of government, of trade, of diplomacy, are being shattered, and only the bonds of Christian fellowship remain. In history

religion has availed most to make nationalities and weld neighboring nations in enduring friendship. If we and our Latin-American neighbors are to achieve unity of relationship it can only be by ties of religious purpose and ministry. It is strange that these ties have not yet been made effective. The same Church, in one sense, exists here and in Latin America—it calls itself by the same name, but when the Latin-American bishops were called to the great Council in Rome no North American bishops were called to meet with them. I know of no effort of the Roman Catholic communion to draw the two lands together. The responsibility has been left for some one else to bear, to try to draw Latin America and the United States and Canada together in one common religious fellowship.

How can it be done? Only in the first place by opening to the whole of America, North and South, the pages of the Book that deals with religion as a free thing. Unless the Bible is an open book, an accessible book, there is no atmosphere of religious freedom and faith. We heard that put more powerfully in Panama than any of us here could put it, by a judge from the Supreme Court of Porto Rico, a member of the Roman Catholic Church, Judge del Toro.

After speaking of the influence of religious liberty and of the open Bible in the United States, Judge del Toro went on:—

"Until a few years ago, the Catholic Church was, in my native island, Porto Rico, the state religion. Among the public expenditures those for worship were conspicuous. The influence of the clergy extended everywhere. And what was the result, after four centuries of abundant opportunities? A people for the most part indifferent or unbelieving.

"There took place a change of régime. The Church was separated from the State. A struggle began under the protection of the free institutions of North America established in

the islands; Presbyterians, Methodists, Lutherans, Baptists, Episcopalians, began their work. Faint-hearted Catholic priests, accustomed to the enjoyment of special privileges, decried the ruin of their Church. But it was not so. The spirit of the North entered into her, and men accustomed to a life of freedom gave her a new impetus. And today, separated from the State, sustained by herself, she is realizing a nobler and more Christian mission than in the times when her power was absolute.

"Those who love the progress of the nations, those who study history dispassionately, those who have faith in the improvement of mankind, can not but see with deep sympathy that the reformation is spreading, that free investigation opens broader horizons to the human spirit, that Christianity preached and interpreted by all disseminates its beneficent influence and raises the level of society.

"Porto Rico is a case in point and is conclusive evidence to me of the results which will be obtained in all of Latin America from initiating and sustaining a vigorous and altruistic Protestant movement. Not only will religious feeling grow; not only will Christianity win converts; not only will more prayer be offered in spirit and in truth by many men; not only will it redound in good to the Catholic Church itself, but the influence of Christianity in the life of the Spanish-American democracies will be greatly multiplied. There is something which lives in us which is part of our very being, and it is the heritage received from our ancestors. And wherever the reformation goes, wherever the Protestant minister accomplishes his mission, there that heritage of so many generations of the peoples of the North who strove for the freedom of man will act and react. In his relations with the community, in his judgments on public affairs, in the direction of his own institutions, in his administration of charity, in his schools and hospitals, in his ideas of the uplift of the masses and of the dignity of labor, in his spirit of toler-

ance, the minister, if he is a legitimate representative of Christian civilization, will be an inspiration to the people."

We had our own vivid illustration of what can be done and must be done, when we met in Panama in February, and men and women came up from the Latin-American lands, and Americans and Canadians and Europeans who wished to serve the Latin-American people. They came to study these problems of North and South America. All who were there came away realizing in their hearts a new unity between the life of North and South America. Until we can unify our hearts in a common religious faith and purpose it is vain for us to think we can make absolutely one or dispel all the discord among our American nations.

How is it to be done by us men gathered here? Only by the principle a young Southern seer set forth when he said years ago that sectional lines were best erased by the feet of those who cross them. If we would have these lines erased we must rub them out by the feet of love and prayer, and we must mingle in common will to solve our common problems and to keep love and brotherliness unbroken in this Western world.

I remember years ago, going up the Magdalena River to the city of Bogota. It was a little boat we were on, like the old stern-wheel boats we still have on our central rivers, a wood-burning boat, and we would have to stop every little while and take on a fresh supply of fuel. One night the boat swung round and drew up to the bank, and the torches gleamed in the jungle as the deck hands went out and in bringing on the fresh supply of wood. It must have been about one in the morning; we were asleep till the noise and commotion woke us, and I lay half-awake and half-asleep, gazing out on this weird scene, the dark jungle and gleaming torches and half-naked figures. Suddenly I heard a plunge in the water as of a body falling, then rapid footsteps running

along the deck and excited voices crying—and then one piercing call, "O hombre!"—and all was still. I asked the captain about it in the morning. He said it was a Colombian soldier who, sleeping on the lower deck unguarded by any rail, had rolled off into the rapid-running stream in the mouth of the little estuary, where the alligators lay, and the night was dark and there had been little time, and though they had gone quickly to his rescue, the man was gone. I can hear that cry still, "O hombre!" "O man, O brother, O friend," and it is the cry not of one Colombian soldier in the swirling waters of the Magdalena River alone, but of a host of brothers, of men who would be brothers of ours if we would be brothers of theirs. Is it not time at last that we should do toward them the part of a brother and a friend?

THE BASES OF EFFECTIVE LAY SERVICE

SUNDAY, APRIL 30

DO WE HEAR THE CALL OF CHRIST?

"I heard Him call
'Come follow'—That was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?"

PRAY

That the visions and inspirations of this day may not be lost because of disobedience or sin.

That all the world may speedily have an adequate opportunity to know and receive the living Christ.

That to the leaders of the Laymen's Missionary Movement may be given power and wisdom to carry out the enlarged program called for by the Congress.

THE MOST POWERFUL METHOD OF WORKING

Intercession is the soul of service. It gives spiritual meaning to that which we do for others; it makes plain to us just how and where we can best help our fellows; and it furnishes us with a sympathy for and an insight into human life that can be procured through no other channel. It may end in making us poor in pocket, in sending us on some hazardous errand to the needy or increasing the spirit of adventure for God that will lift us into the uttermost part of the earth. But its compensation is the bestowal upon its user of an enriched manhood and a tender heart. What spiritual and hidden agencies are let loose by intercession upon those who are prepared for it is hard to determine, but we know without understanding how or why that powerful influences for good are released by this ennobling devotion which agitates with new effectiveness the unresting hands of God.—Bishop C. H. Brent.

ENLISTMENT

N. W. Rowell

The word "enlistment" has a peculiar significance at this time to the men of my country, to the men of all the nations of our Empire. We hear it on the street, we hear it in the office, we hear it in the factory, we hear it in the church, at the moving-picture show, at the theater; we hear it in our homes.

The sons come home to tell the father and mother they have enlisted. Men go to their places of business to tell their partners they have enlisted. Workmen tell their employers they have enlisted. We see it on the bill-boards, we see it in the public press. We go down to the station to say good-by to our friends and sons who are leaving for over-seas service, and the next day we go down to the station to welcome back the broken and the wounded who have done their bit and have returned to spend the remainder of their lives suffering because of the service they have rendered.

In August, 1914, while we were in the midst of our preparations to join with you in celebrating the one hundred years of peace between our two nations, we suddenly found ourselves engaged in one of the greatest wars of history. That celebration has been postponed, not abandoned, and when this cruel war is over we hope still to join with you in celebrating in a fitting manner that hundred years of peace.

And let us hope, and let us pray, that the celebration will be both a testimony and a prophecy; testimony that reason is better than the sword as a means of settling international disputes, and a prophecy that that which is your heritage and mine, the heritage of your people and mine for the past hun-

dred years, may in the century that lies before us become the common possession of all civilized nations.

Perhaps I can best be of service by speaking a word of testimony and of experience, and closing with an application and an appeal. And you will not misunderstand me if I use as an illustration to enforce the appeal the experiences of the past nineteen months.

In 1914 (in August), when the people of Canada learned that Great Britain was about to embark in this struggle, without any compulsion, without any power to compel us to move, without hesitation and without delay, we chose our course. We are pursuing it without regret and we shall continue to pursue it to the end, in firm faith and without fear, prepared to make all sacrifices that may be involved in the decision we then made.

We chose our course not because we believe in war, not because we love war, but because we hate war. We chose it not because we do not value the young lives of the men who are leaving our country, but because we think there is something more precious even than life, and something more to be dreaded even than war.

And having chosen that course, how did the men of my country respond?

We have so far enlisted in Canada over 300,000 men. To put this into figures which you would understand on this side you should multiply it by twelve and a half. You would have done the same in proportion to your numbers if you had enlisted 3,750,000 men.

We aim at 500,000. We are enlisting today in Canada at the rate of 1000 per day, and we are undertaking a financial obligation—a people of less than eight million—of approximately $1,000,000 per day.

Under our law relating to military service, every man between the ages of eighteen and forty-five who is physically fit, unless specially exempted for definite reasons, is liable to

military service. That law is not acted on in the sense of being used to call on men to serve. Every man who serves enlists voluntarily. There was a time when identification with the Church meant enlistment for service. I am afraid in these modern days membership in the Church does not mean much more than it means with us to be a man between eighteen and forty-five under the militia act.

The contribution we make in this struggle is measured not by the number of men between eighteen and forty-five liable for service, but by the number of men who voluntarily put their lives at the service of their country and definitely enlist for service.

The power and influence of the Christian Church today is not measured by the number of her members, but by the percentage of her members who definitely enlist their lives for service in the cause of the Church.

Do not misunderstand me in illustrating my theme from my own country. I would not suggest that the other warring nations have not sent as many men to the front. The continental countries have sent more than we have, but under their continental system they serve under law, they have compulsory military service, and the voluntary system does not prevail, and their systems do not illustrate my theme.

What we have done in Canada under the voluntary system does not compare with what they have done in Great Britain. While no official figures are published, if you put down the voluntary enlistment in Great Britain for the army and navy at four million men, you will not be far astray. That would mean approximately nine million men for the United States. Never in the whole course of human history has there been such a voluntary offering of human life on the altar of service and sacrifice as we have witnessed these past nineteen months.

Why have the men responded to these appeals? Why have we in Canada so responded? No hostile foot has been placed

upon our shores, no nation has the power to compel us to render any service. Why have we voluntarily given of our best young men for the cause in which we are engaged? Let me mention three or four reasons, and I mention these because of the application I wish to make later.

First, because of the great cause, the great objective we have in view.

Second, because of the compelling power of the appeal.

Third, because of the atmosphere of service and of sacrifice which pervades the country.

Fourth, because of the unquenchable faith we have in the justice and righteousness of the cause in which we are engaged.

All these men who enlisted have to endure training before they go to the front. They have the monotony of daily drill, day in and day out, week in and week out, month in and month out, before they are permitted to take part in the struggle. Enlistment means training for efficient service. Enlistment in the Christian Church should mean the willingness to undergo the training necessary to fit us for efficient service.

The Christian warfare, or membership in the Christian Church, to some means—well, they would like to be carried to the skies on flowery beds of ease, forgetting that it is a warfare just as real, just as fateful as the one in which we are engaged, and it is perchance because of that sentiment that some people who misunderstand Christianity think of it as a religion for women and children and not for strong men.

Christianity, if it is real, if it partakes of the spirit of our Leader who has died for us, must mean the faithful following of Him and serving Him, the supremest courage, the most determined persistence in face of discouragement and seeming defeats. It means sacrifice, it demands all that is in the biggest, brainiest, most virile of the men of our day and of our time.

And if a wrong conception has gone abroad as to what Christianity means, who is responsible? Who but the big, brave, courageous men who have failed in their lives to express the Christian thought and ideal and so have given character to the Church and her movements?

Enlistment means training. It means more. It means something at the end of the training. It means service and sacrifice. And will you pardon me if I recall to your minds the fact that in my country we are today holding memorial services over the men of Canada who fell in the second battle of Ypres? This is the anniversary of the first great battle in Europe in which my countrymen took a conspicuous part. They went out from our homes, from our shops, from our factories, from our farms, and during the week commencing April 22nd, when the French African troop broke under the poisonous gases that were sent against them, our Canadians—many of them my friends and companions from my own city and province—were compelled to extend their line to fill the gap, were called on to charge over the open country, in face of the enemy's machine guns, and to capture the German advanced trenches in order to save the line from being broken through. Unaccustomed to arms, against the best trained troops of Europe, men like yourselves, they pushed over that open ground, fell like grain before the reaper; but the remnant reached the trench and captured and held it for a day and a night without food or drink until relieved, and by their courage and sacrifice the General said they saved the day.

I do not mention this with the idea that they are any braver than other troops; I am simply telling you what they did, men like yourselves, enlisted for service fighting for what they believed to be a great principle and in a great cause.

What will be the situation in the world when this war is over? And what part will the Christian Church and Christian men play in solving the problems which will arise

after the war? Will we live under the rule of force or under the rule of law? Will what is right be determined by arbitrament of arms or by reason and Christian principle? Will we be divided into groups of hostile nations magnifying racial prejudices and racial animosities, or shall we, while justly safeguarding all national rights, recognize the larger claims of humanity as superior to local views and national prejudices?

What shall be the domestic conditions within your nation and mine, within all the nations involved? What shall be the impact, the impress of our nations upon the non-Christian world?

We are going to live in a new world under new conditions, whether we like it or not. Let us face the situation, let us face the facts, and see what contribution our churches can make toward meeting the situation which confronts us.

If, after this cruel war is over, instead of national prejudices governing national conduct, the larger spirit of humanity is to inspire the thought of statesmen and govern the conduct of nations, it will only be by the power of the Christian spirit in the thought and life of the nations.

If domestic conditions within our own countries are to be put on a more Christian basis, it will only be by the spread of the Christian spirit within the bounds of our respective countries and influencing our social and economic relations.

I recently saw the statement in the report of your Committee on Industrial Relations that two per cent of the people of the United States own 60 per cent of the property, 33 per cent (the middle class) own 35 per cent, 65 per cent own but 5 per cent. I have no figures for my own country, but they would indicate the same tendency having regard to the difference in population in our respective countries. I want to ask you this: Do we, as Christians, think this is a Christian division of property?

Three-fifths of the men who have gone from my country

to fight in the war are manual laborers. I imagine that is true of the other countries involved. Do you think when these men, who have poured out their life's blood to save the homes, the property and the liberties of those who remain behind return home, they will be content through the years to come to take this minimum proportion of the property which they have helped to preserve, and would it be Christian on our part to ask them to do it?

We must seek to save our country from the perils of the idle rich as well as from the distressing conditions that come to the impoverished poor, and unless we can bring the Christian spirit to play upon these problems and so make possible a readjustment, a change, and a more Christian feeling and attitude, we may face industrial strife, industrial conflict and industrial catastrophe as distressing as much that we are now facing.

Our men and women in Canada have not only enlisted for service in the army, but they are equally anxious to serve at home. The women have all engaged in some form of service, they have formed organizations and are offering to take the place of men in shops and factories. Women who have spent their afternoons in playing bridge now spend their days in some form of patriotic activity for the cause in which we are all engaged. The atmosphere of service has so taken possession of the thought of our people that the young man of military age who does not offer for service has to justify himself not only to his own conscience but to his neighbors and the community.

This is the hour of the Church's greatest opportunity, and the Church's gravest responsibility. The only thing that can save our humanity in the future, that can remove our racial prejudices and animosities, that can readjust our social and economic relations, make our whole civilization more Christian in spirit and outlook, is a larger infusion into our daily lives of the spirit of Christ, our Master.

And, Mr. Chairman, am I asking too much of the laymen of America if I submit this proposition and this challenge? Can you enlist for definite service in Christian work, among your people in your own land, and for service abroad, a force equal, in proportion to your numbers, to the force we have enlisted for service abroad?

You have the great objective, you have the great cause, you have the compelling appeal, the appeal of our Saviour and Lord. You have the spirit of service and of sacrifice taught by our Lord Himself, and you have the unquestioning faith and conviction that He must reign until He hath put all enemies under his feet. In this great hour in human history every Christian man in America has the opportunity of throwing his life into the scale for the Christianizing of the thought and sentiment of our own home lands and for the conquest of the world for the cross. He can make his life tell perhaps as life never has told in the course of human history. And with this appeal, this cause, and this mighty incentive, cannot we develop in all our churches and in all our communities such a spirit of service and of sacrifice that the church member, also the man outside the Church who fails to give himself to some definite form of service for the betterment of conditions at home or service abroad, must not only justify himself to his own conscience but to the spirit of his community if he is to convince them that he is not a slacker?

Had such spirit prevailed throughout the Christian Church this war would not have taken place. The best guaranty that it will not be repeated is the spread of this spirit throughout the world now and in the years that lie before us.

In this spirit, and following the leadership of our Lord and Saviour, let us dedicate ourselves to the service to which He has called us.

PRAYER

S. D. Gordon

This world is God's prodigal son. Very naturally the heart of God is broken over his prodigal. He has been gone so long. And the home circle of God is broken. The hearth-fire of God is lonely. There is always the vacant seat when they gather around the family board in the Father's house. He has given the wealth of his love to a plan for winning the world back. That plan called for his Only Begotten. And he spared not his Only Begotten. That plan called for the life of his Only Begotten. And his Only Begotten spared not his life.

But Jesus' dying is not enough. It is the tremendous beginning, but it is not the ending. Understand me here. Jesus was very man of very man, and very God of very God. He was born of a virgin, in a way unknown before and unrepeated afterward. He died as our substitute Saviour. Only through his blood can anyone be saved. And he emptied the tomb where they laid him. But Jesus' dying is not enough. Men must be told that He died, so that they may choose. For the one thing that God the Father is concerned with is a man's choice. Everywhere, always, this is *the* thing that concerns Him regarding men.

Our living is to be like Jesus' dying. And the Father's plan for the world will never reach to its fulfilment till we live as Jesus died. He died for a world. We are to live for a world. It took the very life of his life to die for a world. It is meant to take the life of our lives that we live for a world.

It meant everything to Jesus that He died for a world. It ought to mean everything to us that we live for a world, in Jesus' name. It meant everything to the world that Jesus died for it. It ought to mean everything to the world that we

live for it. And a man is living distinctly below par, whoever he be, who is living on a lower level than this, that he lives as Jesus died.

That we may help in winning the old world back, we have been given five things: Our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep, selfishly, for ourselves merely; and, chiefly, our prayer, what we claim in Jesus the Victor's name. The greatest of these is prayer, the power going out through prayer. The power of the life touches one spot. The power through the lips depends on the life back of the lips. The power through service is always less than the power of the life. The power of money depends upon the motive back of the money. The old Church is in no need of money today; not a particle. But she has need of money with the red tinge of sacrifice on it. But the power through prayer is as tremendous as the power of life, and it may touch, not one spot like the life, but anywhere in the round world where you choose to turn its power out and in.

The greatest thing anybody can do is to pray. It is not the only thing, but it is the chief thing. The greatest people are those who pray, those who put prayer first, who make prayer the pivot, and adjust the whole of life around that prayer pivot.

But the bother is that prayer is a variable term. The word stands for so many different things. Prayer is not saying religious words with your eyes shut and a terminal amen attached. Prayer is a life. It is an act, a habit, a mental attitude, a life, and, given these things, the man becomes the prayer.

The prayer takes on the quality of the life that the man lives. Every man has the choice of living any one of three lives. He may live a bad life, outwardly sinful, or selfishly cultured. He may live a normal Christian life; or he may live an emergency Christian life.

By the normal Christian life I mean that he may live as if the world were in a normal condition. Perhaps he has means; he has a luxurious home; he likes certain rare books; he is fond of music and works of art, and surrounds himself luxuriously in his home with these things. He is a consecrated man; he believes in prayer, he is a real Christian. Christ is his Master, and his life is led as a Christian life in a normal world. He gives, and gives freely. But he surrounds himself with luxuries, which are very enjoyable, which most of us would enjoy very much. I think of that as a normal Christian life. Such men are good and do good.

Then there is the third life, the emergency Christian life. The man may be controlled in his life by this fact, that the world is in an emergency. Abnormal actions to meet abnormal conditions excuse many things we sometimes criticize. Jesus found an abnormal world, made so by sin, and so Jesus lived the emergency life. The cross was an emergency transaction. I plead for no extremism, but for men who are swept and swayed by the Holy Spirit, and who live the emergency life, as the Spirit guides.

I say a man's prayer takes on the quality of his life; a deep life, deep power in prayer; a shallow life, shallow prayer; a broad life, a broad power in prayer; a selfish life—yes, a selfish Christian life (how men's lives compel you to tie together words that contradict each other!)—a selfish Christian life gives the quality of selfishness to the prayer.

Prayer opens the planet to a man's activity. This is not a perfunctory statement; it is a fact. A man in New York may control the touch of an electric button, and a thousand pounds or a million dollars in London or Berlin or Petrograd change control. Just as really a man may touch a spirit-prayer-current button and change the control of lives in those same cities or elsewhere. The man touching the electric button has to have certain relationships with the banker, or his touch does not count. And a man must have certain relationships

with the power in the prayer current and the power house up yonder; and then as truly as the money changes control by the touch in New York so the lives are changed yonder by the touch here through the spirit current of prayer.

The true Christian life has two sides, the outward side and the inner side; the outer narrow side, the inner broader side. The outer side is concerned with the common round of a man's life in its outer circumstances and surroundings. It is a narrow circle even where it is broadest. The inner side is concerned with the spirit of a man's life. Look at a man who has got the Master's touch of prayer. He leads faithfully the commonplace round of his outer narrow life; and then under the touch of God's Spirit, he goes alone with God into the inner, broader place. In every prayer-room there is a spirit switchboard, as in every electrical power-house there is the electrical switchboard. Here the man can go and loosen out the current that changes things around the world.

No, this is not just talking. This is not rhetoric. This is tremendously, intensely so. And may the intensity of it grip all our hearts and sway all our lives anew. As a man goes into the inner, hidden-away, broader side of his life, and begins to pray, he loosens out the spirit current of power. He prays for his family circle, his church, his partners in business, his own pastor, his own neighbors, his own club members, perhaps his own city; we will trust, his own state; we will hope, his own nation, as the Spirit guides. And then—listen!—hush your heart!—notice what a man can do; for it is tremendous. For instance, on Sunday, he may turn *this* key on the switchboard, and the current of power is loosened out, and he can touch the whole of Turkey, Arabia, Syria, and the other countries hanging on the eastern fringe of the Mediterranean, that is, the Middle-of-the-earth Sea. He comes out again to his outer round; goes in again some time on Monday, and turns the current in on India; on Tuesday turns it in on China; Wednesday on Japan and the Island World of

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the Pacific; Thursday, pushing across the Pacific waters, he turns it in on the Americas; on Friday across the Atlantic waters to Africa; on Saturday he turns up across the Mediterranean into blessed old Europe.

He can do it. And—hush your heart!—things change. Things change while he is touching the current. He does not know it. Ah, yes, he does, by the knowing of faith. The man in the New York brokerage office orders the sending of a cablegram, and money changes control in London, Paris, Shanghai, Calcutta, wherever he wills. And money control is changed. He does not know it. You can't hear across the ocean directly, yet. He can't see. But he knows in his heart that the money is changed, that his control is sure through his bankers.

And just as really, things are changed around the world when a man loosens out that spirit current of prayer. There is a missionary in China. It is his first year. He is still pegging away with the language. It's boning work. Will he ever get it? He is a bit tired, a bit nervous, not yet acclimated. He has none of the inspiration of service yet. He says to himself, "Did I make a mistake in coming out here? I might have been useful back home and——" And even as he is talking something like a bit of fresh air blows in upon his spirit, he digs his heels in, and braces up afresh with new courage and says to himself, "Ah, the Master did send me, and He will help me in getting the language." And all because some fellow out in Jersey or in Indiana, perhaps a shipping clerk hammering in the nails, prayed for him. The fellow hammering the nails here did not know, and the fellow out there did not know, but the man here touched the prayer button and things out there were changed by it.

There is a fellow in India who has been a Christian only six months. The ground gets pretty slippery under his feet one day and a whole heredity is pulling him back to the old evil standard. He is nearly gone. But he stops and says, "I

must not do this; I must be true to this Jesus." And he digs his heels in, and locks his jaw, and says "No" to the temptation, and goes along without slipping. Why? Because some one over here was praying.

Ah! God's best friend in the old world today is the man who will put his heart in full touch with Jesus and out of touch with the compromise atmosphere of the earth, and put prayer in the pivotal place in his life.

Let me use an electrical figure again. I have been talking about the current. He who insulates himself, heart and life, from the compromise spirit round about him, and puts himself in full touch with the Lord Jesus yonder in the place of power, and who as the Spirit guides goes his faithful round, doing the simple commonplace task, but every day wears down a bit flatter the doorsill into the prayer corner and uses the spirit switchboard, changes things round the world.

Jesus was a big man, a world-man. And the Jesus-man is a world-man in size. Jesus died for a world; He asks us to live for it. And we live for it best as we make prayer the pivot, and let everything else grow out of the prayer life, and circle round about the prayer pivot.

One afternoon, just outside of London, a lady spoke to my wife in a home where we were. She said, "I was reading a book that said 'Prayer changes things.' I believe that, of course, but I wondered if it were so." Like some of her neighbors across the sea out here. Then she went on to tell us what she was especially thinking about in this connection. She had a brother in Calcutta, a fourth or a third the way around the world, who was not a Christian. She had prayed for him, and she had spoken to him, but he had rebuffed her until she had lost heart, which meant she had practically lost faith, which meant she had lost the power out of her prayer. And now she was set to thinking about it again. She asked herself, "If I pray in London will something happen in Calcutta? This book that I have been reading says it will."

And now there was a fresh touch with the Master. And her heart began burning anew under that touch. She began again to pray for this brother, to pray that something would happen in Calcutta while she was praying in London. And in the course of her family correspondence she put a question in the letter to her brother, not directly asking what she wanted to know, but a question. She asked, "Has anything unusual happened to you lately?" The letter went and in due course an answer came back, taking weeks in transit. His letter spoke of the usual family matters and then he said, "You ask if anything unusual has happened to me lately. Yes, something has happened. Last (naming the time) I began thinking about God. I remembered what mother had taught us, and I knew my life was not right, and my heart was not pure, and I tried to push the whole thing aside. But it wouldn't push, and I slipped into my room one day, and I knelt there and took our mother's Saviour as my Saviour; and so this has happened: I have become a Christian."

"I wonder if you can feel as my words can not say, the almost feverish eagerness," this lady went on, "with which I thought back to the time when I prayed and my feelings when after a moment's thought I knew that the time of which he spoke was the time when my new prayer began." She touched the prayer button, and a man—and the hardest thing to change is not money, it is a man; the hardest thing to bend is a human will—a man's will was bent; he was changed in Calcutta because she went to the switchboard of prayer in London.

Shall we pray? Shall we put prayer first? Shall we make this our pivot? Jesus never failed us. Jesus never fails a man. God did not fail us. God never fails us. May we not fail Him, in putting prayer things first, for Jesus' sake, for a world's sake, in Jesus' great name!

WITNESS

ARTHUR S. LLOYD

I would not desire to take from you the least impression made by what you have heard, but in order to introduce that which I believe is worth your thought I would have been glad if Mr. Gordon had added to what he was saying that other word which, of course, is always to be taken for granted: that the man who is enlisted must stand in silence before Him whom he serves, that he may learn what his Master would have him do. I am talking to enlisted men and to men who pray. I would have had Mr. Gordon remind you that prayer, in perhaps its highest expression, is the desire to hear our Master speak to us, that we be taught what his enlisted men should do. "Separated from me, ye can do nothing." It is Himself who will perform it when our enlistment means enlistment.

And we must keep that in mind when we consider the significance of witness-bearing. For, after all, what does it mean to be a witness? When our Master said, "Ye shall be my witnesses unto the uttermost ends of the earth," I think He meant to imply, first of all, that his good name would be in our keeping. And then, naturally, it would follow that men should determine who He is and what He means and what is his power and his trustworthiness by his spirit manifest in our lives.

St. Paul wrote, "Need we epistles of commendation? Ye are our epistles known and read of all men." As men saw the life of those Christians, they needed no further proof of the power of Christ. And so it comes back first of all to this: We ourselves in the lives we live are his sure witnesses. Men are observing our speech and our homes. They are observing us in our relations—do they need further witness that what Jesus showed and taught is true? Do they need to have fur-

ther proof of his power to save? This is the first and always the first aspect of witness-bearing because this is the measure of our own character.

We are his servants, chosen for our reliability. Our reliability is determined by the kind of witness that we bear, first of all as I have just said in our personal character, since this is the basis of a Christian man's service. Having been taught what his Master would have him do, having been shown by his Master how to do it, the servant bears witness in his own life. And then come wider aspects of this high privilege. "Ye"—ye Americans—"shall be my witnesses." He did not bid us go here and there and compel other people to do as we bid them. Rather He bade us stand in the place He may appoint, to serve as his witnesses that men may know the truth about social relations. Meaning to say that by the conduct of one's own business after the manner of one of his servants, one is to show men the mind of Christ with regard to social relations.

The first speaker reminded us of conditions that to the thoughtful must give pause. That a small percentage of our people control sixty per cent of our wealth does not show that these are on that account the enemies of society. The chances are that among them are included many of the strongest and most competent of our citizens. The thirty-five per cent who control another thirty per cent of the country's wealth are not on this account reprobate. The probability is that among the men who control the nation's wealth will be found those who are most sincerely striving to learn how to correct economic abuses and to remove the causes for social distress. To whom may these look for help in solving their problems except to us who are His witnesses?

Speaking as a man, the revelation wrought by Jesus Christ was the showing of the truth with regard to the work men must do in the world and the object to be attained by it. Nor did He accomplish this by assaulting the institutions of his

generation, but rather by living a man's life in truth, that is by showing the truth in human relations. Then He gave to men like us power to become sons of God and appointed them his witnesses, that men by being shown the truth about the work they have to do, might be made able to correct the abuses which cause despair, and make possible the development of conditions which render a right civilization possible. Nor can one fancy higher privilege than this, that through being faithful witnesses we may help our nation to realize its duties.

Nor is the witness we must bear limited to our own land. His will is that this service extend to the ends of the earth, that all mankind may know the Father. His commission demands that every man of every nation shall know what is the truth about living, and that men have been able to become sons of God. It is our high privilege as his witnesses to see to it that men everywhere be shown what their lives may become after they have received the gift of the Holy Spirit. It is our duty as his witnesses to make it possible for all men to know the power of God unto salvation to every one that believeth and so be delivered from and taught how to cast off the obstacles which hinder the establishment of the Kingdom of God.

Once we realize that this is the very purpose for which we have been baptized into his body—that we may be his witnesses to the ends of the earth—we begin to realize what it means for us that ourselves, our souls and bodies are offered to Him a living sacrifice. Not part of our time, nor part of our ability, nor part of our influence, nor part of our possessions, but all and everything that He has given us belongs to Him; and by the use we make of these at all times and in all places we are proving whether we are faithful to our trust as his witnesses.

When we make such a confession as this as to what it means

to be his witnesses the things that we actually do, the plans we are forming, the offerings we make to support his work seem very small and insignificant—do they not? And yet we have seen the Christ and honestly desire to do as He would have us do. Each one of us has heard his Master bid him bear witness for Him to the ends of the earth. Each one of us counts this his highest good, that he is permitted to bear witness to his Master's fidelity and power and over-lordship. Surely then to be filled with enthusiasm for our task we need but to realize that the world waits for the knowledge which our witness-bearing will bring to it, that it may enter into that abundant life He has promised. And not only so but we shall understand how valuable is all that we are and have, just because all can help that which He has committed to us.

I am sure that if we could once catch and hold the truth that the life given to us from above of whose gift our baptism is witness, and which is nourished in us by our feeding on Himself in the blessed sacrament of the Lord's Supper, is given for the very purpose of making us able to bring blessing to others; if we could be sure that He will be ever with us to teach us as his disciples and that He will show us what He wants done and how to do it; so that we may deliver men from darkness and despair, our lives would become splendidly useful and we would know that there are no obstacles to the coming of his Kingdom which cannot be removed.

If we could continue in the frame of mind that we all share today, as we consider together the great things waiting to be done, there would be no question that we would do them. But naturally this will pass when we are separated and each one of us absorbed again in the ordinary duties of life. Then there will be danger that we become worthless for his task and settle into that comfortable egotism that thinks only of its own salvation. The question is, how may we guard against the danger? The answer seems to be that if we can keep in

mind the obligation resting upon us because He has constituted us his witnesses, we shall be very careful not to misuse the means He has put into our hands for this purpose. Yet am I not speaking to the experience of every one who hears me when I say it is almost appalling to think that our witness-bearing will be described practically by the manner in which we do our ordinary work and by the motive that determines its character? What shall we do? We have neither courage nor strength nor faith sufficient to meet such a test.

It is here that inspiration comes to a man when he is able to think of himself not as an individual trying by himself to do his Lord's will, but as a member of the body of Christ into which He breathed his Spirit, to which He has given his power and which He has promised to be with to the end of the world. Then our baptism will be our constant reminder that we have received the Holy Spirit, and when we offer the blessed sacrament we shall know that the whole body is pleading with us. When we strive we shall know we have for our help the whole body's strength; when we are beset we shall know that we are sustained by the whole body's faith. When we are ready to feel that we only are left to witness for Him we shall be reassured by the thought of the whole body throughout the world offering intercessions and eucharists. We shall never feel alone, and our courage will be sustained by the sense of comradeship. We shall know better the need for keeping ourselves lest by our failing the whole body suffer. We shall be made very courageous in spite of our conscious inability to do what He asks of us as we realize that He did not expect us to be able to stand alone, but rather brought us into vital union with Himself by making us living members of that body of which He Himself is the Head.

THE NEXT STEPS IN AWAKENING THE LATENT FORCES OF THE CHURCH

THE SUPREME SUMMONS

Come—Matt. 11:28: Tarry—Luke 24:49: Go—Matt. 28:19.

The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which are borne to us by every breeze and from every nation under heaven, all bid us lay our plans upon a scale worthy of men who expect to conquer a world.—Bishop J. M. Thoburn.

THANKSGIVING

For victories won and the promise of the ultimate and complete triumph of Jesus Christ.

For the spiritual blessings and practical helpfulness of the Congress.

For new visions of the world-wide tasks and opportunities of today.

For a deeper sense of the reality of Jesus Christ in the life of our times.

PURPOSE

Solemnized by the thought that unless I translate into action the information and inspiration, the vision and purpose of the Congress, the spiritual loss sustained will be irreparable, I enter into covenant with Christ to place first in my life coöperation with Him in his plans for the redemption of the world.

PRAYER

"O Christ, give me an unyielding purpose to do an honest day's work, to turn out a product without fault or flaw. Save me from sordid things. Keep fresh in my heart the vision of Thee. Show me how to bring to Thee the unwithholding devotion of an unshared heart.

"O Man of Sorrows, whose heart is forever broken by the weariness and pain and sin of mankind, who didst find healing for thy wounds in self-forgetting service, help me to increase the spiritual wealth of the world by the burdens I bear, the wounds I heal, the suffering I prevent, the intercessions I make. Inspire me to greet the struggle for world mastery with intense joy and, having fought to the end, to remain victor on the field through Jesus Christ our Lord. Amen."

THE LATENT HUMAN AND MATERIAL RESOURCES

J. Campbell White

Beyond all question the Church of Christ is incomparably the most powerful organization that we know anything about in the world. And yet a fair study of its latent resources and unused power would probably compel us to conclude that of all the great organizations in the world the Church is developed to the smallest percentage of its capacity.

I have asked the men at a number of conventions during the last winter, what percentage of church members, as they have observed them, are really enlisted in the work of propagating Christianity. I have never been able to get an audience to agree to more than ten to fifteen per cent of church members thus enlisted according to their observation. I have followed this by asking what percentage of latent capacity of the Church is really in exercise and they have always insisted on a still smaller proportion in answer to this question.

I am to consider this evening particularly the latent material and human resources. God can do through his Church anything He has commanded his Church to do, and I have no possible doubt in my own mind that if the Church of our day is willing to be used to do it, we shall, within the next twenty or twenty-five years, carry the message of Christ to the whole human race.

I am entirely persuaded that this is possible if we will undertake it seriously and prayerfully, but I believe we must think in very much larger terms than we have been thinking. This country is called a billion-dollar country because Congress appropriates a little more than a billion a year for public expenses. The Protestant churches ought to be spending

just about that much if the members were giving even a tenth of their income. The wealth of the United States is estimated at a hundred and eighty-eight billion dollars, and the annual income at thirty-five billion dollars. Twenty-five per cent of the population are members of Protestant churches, and are much more prosperous on the average than the total population, so the probability is that at least ten billion dollars would measure the annual income of Protestant Christians in this country.

If we gave even one-tenth of this, it would be a billion dollars a year and, of course, one-tenth is not by any means all that the Protestant Church ought to be giving to the work of God in the world. But that is as little as we could give and keep our Christianity in any sort of healthy condition. But when the gifts of Protestant church members to all purposes are averaged, the average is just under twenty cents per week per member. This means that they are giving about two hundred and fifty millions a year to church and missionary work of all kinds, and perhaps a hundred millions more to philanthropy. Out of the tenth of their income you still have six hundred and fifty millions not given to God or anything else. Our present annual gifts to home and foreign missions, are about fifty millions. You could multiply that by twelve and still be within the tithe of the income of the Church.

The exports of the United States in February were worth four hundred and nine millions: during the last eight months, they were two billions, five hundred and eighty-six millions; during the same eight months we sent out twelve millions to help save the rest of the world. We got back from abroad two hundred and fifteen dollars for merchandise for every dollar we gave to missions during that period.

I recently went through the Goodyear Rubber Works in Akron, and had an interview with the president of the company, who pays income tax on a million dollars a year. His

company did a business of a hundred thousand dollars a year fifteen years ago, but this year it will be fifty millions. As I came in on the train, I read that the net earnings of the United States Steel Corporation for ninety days were sixty millions. During the past year American Christians have sent eighteen millions of dollars to the rest of the world to evangelize a thousand millions of people. The whole American Church gave only as much in twelve months as the net earnings of the United States Steel Corporation in twenty-four days.

There are nine thousand, nine hundred and sixty-four millionaires in this country, at least two thousand, five hundred of them members of the Protestant Church. One hundred and seventy-four people each paid tax on incomes of over five hundred thousand dollars last year; sixty-nine on incomes of four hundred thousand or more. These millionaires, without any help from any of the rest of us, could easily pay our missionary bill several times over—if they wanted to—but it would be unhealthy for us.

For liquor, every man, woman, and child spent an average of $21.50 last year; for tobacco, $10.91; for amusements, $10.00, and for religion, $10.00, for each of the Protestant church members. Eight dollars for every man, woman and child for jewelry, $4.46 for soda water, $3.12 for confectionery, and a little less than $2 from each Protestant church member for missions and benevolences of all kinds, and of that amount only seventy cents per church member per year to send the Gospel around the world to a thousand millions of our fellow men.

Look at it from another viewpoint. We have been thinking of the rich people. Now for the poor. Five cents a week given by the Protestant members of the United States would be over fifty million dollars a year. Add ten cents each to the giving of twenty millions of people and it would be a hundred millions a year. Either the rich people could do it without the

poor people, or the poor people could do it without help from the rich, if we really though it worth doing. There is no question of adequate resources.

Suppose you can not interest twenty million people, but can get half of them to the point of ten cents a week; that would be fifty million dollars a year. That is all our mission boards have asked for to evangelize the non-Christian world.

Or suppose you can get even one million people at a dollar a week; that alone would be fifty millions at the end of a year.

This work can be done with the material resources right at our hands, if we will systematize it and get a reasonable proportion of our people to give in a reasonable way. From the standpoint of material resources not only can we do it but we will have to do it to save ourselves.

There was a recent article in the *Scientific Monthly* by Edward Woods, of Pittsburgh, on "American Extravagance a National Problem." He points out the danger of this country piling up wealth and going into luxurious living, and how through history that has been the beginning of decline and ruin. Unless we have some adequate outlet for our prosperity, our own nation may soon see the beginning of such decline and desolation.

This world-war has revealed to us all kinds of possibilities of giving material and human resources, as nothing else has done, and I confess I am beginning to wonder whether all of our missionary estimates have not been entirely inadequate. Perhaps one of the lessons of the war is that we ought to be asking for men in tenfold the number we ever have asked before, and for money also in far larger measure.

Mr. Rowell told us that Canada has given three hundred thousand men, and is giving one million dollars a day, and Canada has neither the population nor the wealth of New York State. How many people have we sent out from the

United States as missionaries? Three thousand, eight hundred and fifty-four only of men into the world, and five thousand, eight hundred and twenty-three women, a total of nine thousand, six hundred and seventy-seven, and of these two thousand more women than men. Less than four thousand men in America sent out, and here is Canada putting in a few weeks, at the disposal of the British Empire, three hundred thousand men. I do not believe we can adequately express our Christianity by any such gifts of men as the Church has yet made. We have been asking for years for a total of twenty-five thousand missionaries from the United States and Canada. We could multiply that number by ten easily if necessary; half of them men. Would that not be reasonable for this great world's spiritual conquest?

An army of two hundred and fifty thousand men and women, at a cost of two hundred and fifty million dollars a year, would require only one-quarter of our tithe. For a long time I have believed that we ought to give not less than twenty-five per cent of all our giving to the Lord to foreign missions.

But can we spare so many missionaries? It would be only one out of a hundred of our church members! Could we not afford one per cent for the conquest of the world? Already Great Britain has put about twelve per cent of her total population into the war. We ought to be able to give one per cent of our Church membership to this great world conquest.

Would they not be tumbling over each other? Every one of them would have an average parish of four thousand people. Would that seem like scattering the seed around too thickly?

I wish our missionary leaders would go a step further in telling us how many men they actually need. I do not believe we are getting anywhere very rapidly by saying vaguely that we need more workers. People want things figured out.

Twenty-five years ago we began making this missionary appeal to evangelize the world in this generation. I was making the same kind of appeal as now, but, my brothers, during that twenty-five years since I began to make this appeal, twenty-five million people each year have died without ever having heard of Jesus Christ. I don't believe Christ intends that this thing shall go on forever, and I would rather send a few more than are absolutely needed than to send merely the minimum number and let the thing go on in this terrible fashion for another twenty-five years, for I believe there is none other name under heaven, given among men, by which men must be saved than the name of Jesus Christ.

This war is costing Canada one million dollars a day, and Great Britain twenty-five millions a day. The Mechanics' and Merchants' National Bank in New York is figuring that the war costs ninety millions a day all told. Every thirty days it is costing more than enough to evangelize the whole world. The total cost will be $45,000,000,000, if it goes on till August, or enough to evangelize the world twenty times over, according to any estimates that have been made. If they had spent this money in sending missionaries to India, China, Turkey and other countries, they would have so multiplied the trade of the world, that even on that basis this war would have been unnecessary, for it is largely a battle for world-markets.

Vice-President Fairbanks said that in his deliberate conviction one well-equipped mission station in the Far East would do more to promote peace than a whole fleet of battle-ships. Admiral Mahan was told what Mr. Fairbanks had said. He thought it over and said that undoubtedly it was true. A year later he was asked again and said that it was a conservative statement. No amount of force can ever create a spirit of brotherhood among the nations. That can be done only by the propagation of Christ's message, and that is in your trust and keeping and mine. The hope of the world is

largely in our hands here tonight, as we represent North American Christianity.

Shall we undertake during these next marvelous ten years, the most potential that ever have occurred in human history, to bring the power of Christ and his truth to bear upon international problems?

There never was a decade so potential as that which stretches out before us. The war is bound to be over before long, and then the non-Christian world and Europe will be open to aggressive Christianity on a scale never undertaken before. It is the time for every man who believes in Christ to believe in Him with that kind of abandon that will lead him to put everything at his disposal and allow Him to make the largest use of it that is possible in the next ten years.

How can we develop these latent resources? I have time for only three or four brief suggestions. First, we must realize that blessing is going to come to the Church and individual Christians only in proportion as these latent resources are released. We are not going on any begging expedition when we get the Church to give ten times more to the world than it has ever given before; we are bringing a blessing to the Church. When we get a man to lift the last ounce he is able to lift for the missionary problem, we are bringing him a blessing that he can get under no other conditions. Let us not think of ourselves as beggars and nuisances as we try to get the burden of the world's need deep into the heart of every man and every church that we can reach.

Nor shall we be able to do much until we accept the whole burden of this need into our own hearts. Every man of us ought to live for the next ten years as if he were the only man Christ was counting upon. We divide the thing up and we say, if everybody will give five cents a week, it can be done. Then, a man gives five cents who could give five thousand dollars and thinks he has done his share!

No matter how many people were working with Him, Christ

gave everything He had: and we shall not be satisfied when we meet Him unless we have given everything to his work that we can command.

I am looking for men who measure themselves alongside of the matchless Christ and let Him have his way with them regardless of the opinion of other folks. We need above everything else in the Church object lessons of men who give to the limit of obedience to Christ. Those are the men whose message counts irresistibly. You will never get anyone to go any further than you have gone yourself. In the matter of study, so as to present missions persuasively, in the matter of prayer, in the matter of personal service, we must ourselves be the examples if we would set the Church on fire with the spirit of obedience to our Lord.

It ought not to take long to evangelize this country if we would take it up seriously, with one out of every four of the population already members of the Protestant Church. It ought not to take so very long for each one to reach three other people. If there were only a million Christians in the world—and that would be only one out of twenty-four Protestant church members in America—and each one were to win one other to Christ within a year, and all would keep up this process of winning one other each year, it would take only seven years to win America to Christ, and eleven years to win the whole world. If there could be such a spirit of personal witnessing, it would not take long to set America on fire. America is going to be more ripe for a great forward movement during the next few years than ever since the Civil War.

No man can tell how much money he ought to give until he learns how to estimate values by his own testimony and prayer. It gives us a new sense of values in regard to things spiritual when we ourselves go into the business of witnessing, and saving other men.

We must cultivate vital Christianity in our own homes. I

believe until children grow to the age of maturity the responsibility is on their parents to see that proper spiritual guidance is given them; and until we have religion in the homes of this country we cannot get either the missionaries or the ministers that we need.

Mr. Cory spoke a truth when he said it is easier to get the money, even in millions, than to get the sons and daughters of the men of the churches. Are we ready to give our own children to this work? Will we bring them up in such an atmosphere of prayer that they will want to go, or will the ambition to make money be the controlling principle of their lives?

I do not think we can ever solve the problem until we solve it by more vital religion in the home, with Bible study and daily prayers, and proper living in the presence of our children.

I have five children in my house. I shall be glad if every one of them goes out into these unoccupied fields as soon as they are ready. I do not believe there is any work to compare with it. I believe the Christian men and women of this country ought to be giving their strong sons and daughters a higher ambition than many of them are now giving them. We ought to have the highest ability in the pulpits of the land and in the mission fields of the world if the civilization of the world is to be Christian in the next generation. We do not want the strong men in some other business and the weaklings in Christian leadership, and we must determine this largely by our own convictions and our own attitude.

And when you get these boys and girls ready for college you would better investigate the college to which you send them. I was speaking in a state university two weeks ago, and two graduates from my own college came to see me, both of them the sons of missionaries. They said to me, "The dean of this medical college is throwing contempt upon religion every time he gets a chance. The other day he gave us a

chemical formula for the origin of life." Now this is pure nonsense in the name of science. And one reason why we are having such difficulty in getting medical missionaries in anything like ample numbers is that so many volunteers who go out of our colleges go into medical schools where the professors teach materialism and unbelief. If the tide is not turned some time soon, you men may have to give money to establish a medical college where no professor will be allowed who is not a devout follower of Jesus Christ. The time has come in the colleges of this country that were founded with Christian money to call a halt on their secularization and on the putting in as teachers of men who drink and smoke and swear, and a lot of other things.

So if you are looking for men of leadership at home and abroad be sure of the character of the place where they get their graduate work as well as their undergraduate work.

Then we shall have to plan these personal canvasses for larger gifts, campaigns like that of the Disciples of Christ, raising a special fund of six millions of dollars. The Episcopalians could just as well raise twelve millions, if they would only undertake it; and the Presbyterians could raise twenty-five millions, if they would go after it. We need to save these men who are so prosperous by putting up to them something compelling in its appeal. Their preachers do not, in most cases, have the courage to put it up to them in a large enough way. We should send men to them who will put up an appeal in addition to the every-member canvass. The every-member canvass will get everybody to give something, but it will never get the big man to go his limit.

We must also organize within the church to get all men in the church into this work. We must organize by states and by counties, so that those men who have this burden will get together over a period of days for thought and study, so that we may lift the whole constituency in our territory. If that is done in all parts of the country, I see no reason why

we may not make more progress in the near future than has been made in the last fifty years. I believe God would be honored by a great advance. I wish we might say in this high hour of opportunity and vision, as we look out on the fields and on the challenge before us, "If God will show me anything that I can do for the redemption of the world in the next ten years that I have not thought of or attempted, I pledge Him that I will undertake it now. For I cannot, I dare not go up to judgment till I have done the utmost God enables me to do to extend his glory throughout the whole wide world."

THE LATENT SPIRITUAL RESOURCES

ROBERT E. SPEER

Christianity is facing afresh today the same perilous temptation to which she has succumbed more than once in her history—a temptation which our Lord faced, and over which he triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is entirely ready to recognize Christianity, provided Christianity is willing to be something else than itself.

And this temptation does not lie along the outer fringes of Christianity alone, nor does it speak only to its compromising tendencies; it is a temptation that is very near to us here this evening, and that we face every day as we go forward in this missionary undertaking: The temptation to think of our resources on a humanized basis, to leave as much of the supernatural out as we can, to make business and the psychology of business promotion our guiding principles and even when we pass beyond material and human resources what we think of is our own dormant spiritual capacities, the buried and latent energies that are within the Church, our own possibilities of spiritual achievement. On the level of a broad, humanistic psychology, we deal for the most part even with the spiritual resources on which we feel we must rely if we are to compass this task.

Now, of course, God means to use these resources—so material and dangerous a thing as money, the lives of men, all these undeveloped moral possibilities that are locked up within our lives. He asks us to use them, and we have no right to ask Him to be a substitute for us. God means to use all these and to work for us in all these, but, my friends, our sufficiency cannot be in any of these things; and we shall do very

ill, as we come to the end of this Congress, if we let our minds rest on these things, if we do not raise them instead from all these things whatsoever, and let them rest on Him who is our only sufficiency, even God Himself. Our great need is a robuster trust and faith in a living God.

No money, no men, no spiritual power of ours, no latent and buried capacities that need to come out from their hiding will be of any avail to us unless all these are held in and used by the great hands of God. Our sufficiency is in Him. And after all is that not just what religion is, the binding back of human life into God, the thought of God and God Himself absorbing and overshadowing and controlling everything else?

Our latent spiritual resources, the ones about which it is most worth our while to think tonight, are not anything locked up inside ourselves; they are the things that await us out there in the great areas of God. God alone will ever prove our sufficient motive. There is motive in the love of God! It will carry us where it carried David Livingstone, where surely it must carry man beyond all the power of all lesser motives. The will of God is the very rule and law of our lives, and that will we are in danger of losing in these softer days and under our new educational psychology. I was thinking today of how differently we should have to read some of our Lord's greatest sayings if we translated them into the contemporary educational vernacular: "Wist ye not that it is quite interesting to me to be about my Father's business?" "It is of great interest to me to work the works of Him that sent me while it is day, for the night is coming." "I am interested in preaching the kingdom of God in other cities also, for therefore was I sent." "I am interested in going to Jerusalem to die." Ah! the old is better: "Wist ye not that I must be about my father's business?" "I must work the works of him that sent me while it is day, for the night is coming." "I must preach the kingdom of God in other cities

also, for therefore was I sent." "I must go to Jerusalem to die." We need to get back again into our life, and into all our thought, in this undertaking of ours, the solid power of an iron conception of the will of God.

But God Himself supplies motive not in the constraint of his law and the duty of his will alone but also in the very thought of his fatherly oversight and interest. He set the task and is watching us.

A friend told me some time ago a true story of a boy in one of our best preparatory schools. He was the greatest athlete in the school, and pitcher on the school nine. He was his father's only child. The mother had died when he was a little boy, and his father was blind and had been blind since before the boy's birth, so that he had never looked on his son's face. There had grown up between the father and the son, accordingly, relations of the most delicate sensitiveness and intimacy. Each life was wrapped in the other life. A fortnight before the great game in which the whole interest of the school was centered, in the springtime, word came that that boy's father was ill, and that he must come home; and a gloom fell on the school as it thought of the sure defeat with its champion gone. And when, three days before the great game was to be played, it was learned that the boy's father had died, then the school knew that all its hopes were laid at rest for good. The day before the game, the boy came back, and to the amazement and delight of the school, let it be known very quietly that he intended to play. And when the day of the game came, he played as he had never played in his life before, to the glory and the victory of the school. That night one of the masters went into his room and spoke to him about it, with gratitude but with amazement. "Why," said the boy, "didn't you understand? I wouldn't have missed that game for anything. That was the first time my father ever saw me play." Under the inspiration, for the first time, of knowing that his father saw, the boy did what

he had never been able to do before, driven by motives that nothing could withstand.

Under the eye of One who set this task for us, we go forth today. The motive has been wanting; the resources are all here, enough and to spare. The motive has been wanting. Only God can be that motive to us tonight.

We need also the resource of wisdom as we set out in this undertaking. I tell you, gentlemen, it is no simple project that we have taken in hand. How to deal with the soul? What man knows how to deal with the soul? And the soul of another race and inheritance than ours; a child of the same God whom we call Father, but of a different race, a different inheritance, a different environment. Who knows how to deal with that soul? Henry Martyn was one of the cleverest men of his day in Cambridge. He tells us how he felt when he stood for the first time before an audience in India. He realized that no man's wisdom was equal to this task; that a man must rely alone on the wisdom and strength of God. And this is only a part of the problem.

Run over in your mind here tonight the problems that we have got to solve in this undertaking; the problem of building up in these nations a living church that shall be no copy of what we have at home but indigenous, a reality in the love of God; the problem of awakening here at home these great, slumbering resources that have been passed before our minds tonight; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men into the fellowship of the family of God. What problems are we not called upon to deal with? There is no wisdom in us sufficient for these problems. "God is wisdom, God is love." Only as He is our sufficiency will we have the spiritual judgment that we need to cope with the difficulties of our problems as they face us today.

God is not our sufficient motive only, and our sufficient wisdom; God is our one adequate resource, the resource on which

we can absolutely rely. We can not rely upon ourselves; we can not rely upon one another. Much as we should wish each of us to be loyal to the rest, there is only One on whom we can surely rely, in whose power we can completely trust; whose strength is rich and sufficient and will not fail. God is sufficient resource for us. And all these men that we have been thinking about, as many as they have in all the armies of Europe tonight, and all these billions that we and other nations have been throwing away—all those piled together are not as much without God as one man, penniless, with Him. Elijah stood against many; one man against a crowd. With God was he more than they? One came down and walked to and fro with men years ago. He never could have got a majority vote. "He came to his own and his own received him not." The world that He came to save—and that we so often think if it only could see the beauty of the Savior, would accept Him—raised Him up on a cross and slew Him. All alone He was, and yet,

> "The hands upon that cruel tree,
> Extended wide as mercy's span,
> Are gathering to the Son of Man,
> The ages past and yet to be."

God is our only and sufficient power. And the trouble with us is that we are relying on these other things. We are bidding one another to be wise according to the children of the world. We are trusting to idols in the name of God, the energies that men use because they have no God to rely upon, instead of going quietly to Him with faith and trust, and depending absolutely and completely upon Him.

God is not yet our sufficient motive and wisdom and power only; God must be our company in this matter. We shall never get these twenty millions nor ten millions, nor five millions, maybe never one; maybe we don't need so big a society as that, as long as we have God.

The Wesleys gathered a good many men around them, and a great many more have gathered since they are gone, but that was not the best of it to them. As John lay dying, that was not the best to him. "The best of all is, God is with us." That was the secret of the power and rest of the Lord. "I am alone, and yet not alone, for He that sent me is with me." We have that fellowship, and it is enough. We will be going back tonight or tomorrow from these days of comradeship and supporting faith here in this Congress and a great many of us will be very much alone. We shall find it no easy thing to share with other men the conviction that we had here and the new purposes that have begun to form in our own hearts, and we shall have to taste, many of us, the desolation of our Lord's own separate and lonely spirit; but it is enough if we have God.

And lastly, God is not only—let us thank Him that He is so much—our motive and our wisdom and our power and our society. God, and only God, is the sure confidence of our victory. What He began do you think He will not end? Surely He has strange methods—different from any that we would have used. His processes go beyond understanding of ours, but we may be sure that God is not going to be defeated in the end; that the thing that He began He will carry through until at the last his purpose shall have been accomplished and his Son given that crown that He came to achieve.

God is the sure hope and confidence of our victory. Let us put our trust in Him here tonight. It is not in crowds, nor in popularity, nor in great, tumultuous movements of men. Has God ever been in these? Has He not always been in the still small voice and the little child, and the lonely prophet, and the faithful soul that rested alone in Him?

Oh, that here in these last moments, before we go, we might just come back to religion, to our Gospel, to the faith in God that Jesus Christ brought, and that He would have us take as we go forth now. Our sufficiency is in Him. Let the other

things slip out of our field of vision tonight. The $188,000,000,000 of our national wealth—millstones around our neck, the great multitudes of men who are nothing save as each of them stands singly and alone before God—let them just slip out of our thoughts before we go, and let us see, and think of, and believe in God.

I came into New York City some time ago from the country with Mr. Mornay Williams, who has been identified with this Laymen's Movement from the beginning, and has rendered so great service to it and to many other good causes. It was a radiant evening, and the sun was going down in a great sea of gold and saffron glory behind the Palisades; and the river stretched beneath, half purple shadows and half liquid gold; and then, out of all that memory of glory we plunged into the darkness of the tunnel; and there, without a light in the car, my friend turned and began to recite to me the lines of Whitehead's "The Second Day of Creation":

"I gaze aloof at the tissued roof
Where time and space are the warp and woof,
Which the King of kings like a curtain flings
O'er the dreadfulness of eternal things.
But if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tissued fold
With its marvelous curtain of blue and gold;
For soon the whole, like a parchment scroll,
Shall before my amazed eyes uproll,
And without a screen at one burst be seen
The Presence in which I have always been."

Into that Presence, quietly, and in truth, together and yet alone, let us pass here tonight, that God to every one of us may be in reality our whole sufficiency.

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EVANGELICAL
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THE NATIONAL MISSIONARY CAMPAIGN
OF 1915 AND 1916

SPECIAL FEATURES OF THE CONGRESS

OFFICERS AND COMMITTEES OF THE
MOVEMENT

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EVANGELICAL
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THE NATIONAL MISSIONARY CAMPAIGN OF 1915-16

The National Missionary Congress brought to a climax the most remarkable series of missionary conventions for men ever held. Nearly a hundred and two thousand delegates paid a registration fee in sixty-nine conventions in the national campaign of 1915-16, and the whole series was characterized by a very deep interest.

The first convention was held in Chicago with 4,556 men registered, the last in Brooklyn with 3,585 registrations. The largest convention of the series was in Los Angeles, where all records were broken by a paid registration of 5,990.

The registration in the series follow:

Chicago, Ill.....	4,561	Toledo, Ohio	1,785
Buffalo, N. Y.....	2,025	Duluth, Minn.	1,101
Detroit, Mich.....	1,643	New Orleans, La....	1,232
Pueblo, Colo.....	444	Minneapolis, Minn...	2,074
Pittsburgh, Pa.	2,712	St. Paul, Minn.....	1,647
Denver, Colo.	738	Rochester, N. Y.....	1,440
Topeka, Kans.	811	Jackson, Miss.	358
Wichita, Kans.	917	Fargo, N. Dak.....	1,308
Baltimore, Md.	1,611	Reading, Pa.....	1,051
Philadelphia, Pa. ...	1,327	Billings, Mont.	450
Mitchell, S. Dak.....	587	Birmingham, Ala....	1,266
Milwaukee, Wis.	1,134	Newark, N. J.....	2,400
Portland, Me.	922	Atlanta, Ga.....	1,006
Boston, Mass.	2,592	Butte, Mont.....	765
Cincinnati, Ohio	3,073	Spokane, Wash.	688
Clarkesburg, W. Va..	375	Columbia, S. C.....	2,216
Wheeling, W. Va....	948	Seattle, Wash.	1,037
Manchester, N. H...	1,267	Dayton, Ohio	1,408
St. Louis, Mo.....	1,607	Tacoma, Wash.	1,069
Cleveland, Ohio.....	2,151	Greensboro, N. C....	1,559
Albany, N. Y.....	1,143	Decatur, Ill.	904

Portland, Ore.	2,315	Columbus, Ohio	1,722
Richmond, Va.	1,840	El Paso, Texas	1,123
Davenport, Iowa	1,144	Oklahoma, Okla.	708
Sacramento, Cal.	731	Fort Worth, Texas	1,028
Des Moines, Iowa	1,902	Harrisburg, Pa.	1,317
Lexington, Ky.	1,025	Houston, Texas	1,450
San Francisco, Cal.	1,645	Worcester, Mass.	1,270
Evansville, Ind.	811	Scranton, Pa.	1,734
Nashville, Tenn.	531	Binghamton, N. Y.	793
Fresno, Cal.	1,308	Syracuse, N. Y.	1,342
Indianapolis, Ind.	1,908	New York, N. Y.	2,778
Los Angeles, Cal.	5,990	Brooklyn, N. Y.	3,590
Memphis, Tenn.	620		
Little Rock, Ark.	808	Total	102,001
San Diego, Cal.	1,214		

ORGANIZATION OF THE CONGRESS

The machinery of the Congress was kept as simple and inconspicuous as possible. The executive committee and general secretaries began preparations for the Congress nearly a year in advance. The program committee consisted of John R. Mott, Silas McBee and Elijah W. Halford. As the time for the Congress drew near special work was necessary. The secretaries assisted in the completion of the program. Mr. Charles V. Vickrey gave special attention to securing the delegates and Mr. H. K. Caskey organized the forces in Washington, where there was a strong local committee with Rear Admiral Charles H. Stockton, U. S. N., as chairman and the Hon. H. B. F. Macfarland as vice-chairman. Many loyal and hidden workers, without whose aid the Congress could not have been held, gave unsparingly of time and toil.

PROGRAM

NATIONAL MISSIONARY CONGRESS
LAYMEN'S MISSIONARY MOVEMENT

MEMORIAL CONTINENTAL HALL, WASHINGTON, D. C.
APRIL 26-30, 1916

WEDNESDAY EVENING, APRIL 26

THE CHALLENGE OF THE PRESENT SITUATION
JAMES M. SPEERS, Presiding

Motion Picture Presentation of Missionary Work,
Sumner R. Vinton
The Advance of a Decade.....William B. Millar
* The Added Missionary Responsibility of American Laymen Occasioned by the War.....John R. Mott

THURSDAY MORNING, APRIL 27

POSSIBILITIES OF MISSIONARY ACHIEVEMENT AS ILLUSTRATED BY ACTUAL EXPERIENCES: In Parishes—In Groups of Parishes—In Entire Communions.

Conference conducted by Fred B. Fisher

John M. Moore — J. L. Clark
John W. Wood — Geo. Heber Jones
Charles A. Rowland — W. P. Schell
A. E. Cory

* At Mr. Mott's urgent request his address is omitted from the report.

THURSDAY AFTERNOON, APRIL 27

Reception of Members of the Congress by the President in the East Room of the White House, Thursday afternoon, at 2 o'clock.

The Present Day World Appeal to American Laymen

Silas McBee, Presiding

From the Moslem World.....James L. Barton
From the Hindu World.....John P. Jones
From the Buddhist World.....S. Harrington Littell
From the Christian World.....Francis J. McConnell

THURSDAY EVENING, APRIL 27

The Christward Movement in the Non-Christian World

E. W. Halford, Presiding

Motion Picture Presentation of Missionary Work,
Sumner R. Vinton
Among the Masses.....W. F. Oldham
Among the Educated Classes.....George Sherwood Eddy

FRIDAY MORNING, APRIL 28

Practical Ways in Which Laymen Can Best Use Their Property for the Extension of Christ's Kingdom

J. Campbell White, Presiding

The Christian Doctrine of Property.....E. W. Poteat
A Reasonable System of Accounting to God for Money,
George Innes
The Call We Must Answer.....R. A. Doan
Investigation and Concentration in Giving..John F. Goucher

FRIDAY AFTERNOON, APRIL 28

How May Christ More Largely Dominate All Contacts of American Life With the Non-Christian World?

E. E. Olcott, Presiding

Through Commerce.....A. J. Wallace
Through Political Relations.....Amos P. Wilder
In Educational Circles.....Charles D. Hurrey

Christian representatives from the field: Dr. Katsuji Kato, Japan; S. J. Chuan, China; K. Kuruvilla, India; Luis Berenguer, Latin America.

FRIDAY EVENING, APRIL 28

America and the World Crisis

William Jay Schieffelin, Presiding

Motion Picture Presentation of Missionary Work,
Sumner R. Vinton
Facing the Social Results of the War.....Harry F. Ward
Making America Christian.....Hubert C. Herring

SATURDAY MORNING, APRIL 29

How Increase Lay Initiative and the Sense of Responsibility for the Missionary Tasks of the Church

Fred B. Fisher, Presiding

Silas McBee Herbert S. Johnson E. W. Fritchley
W. E. Doughty

Report of the Committee on the Decennial Report.
Discussion of the Report.

SATURDAY AFTERNOON, APRIL 29

Denominational Rallies for Lunch and the Afternoon.

SATURDAY EVENING, APRIL 29

Christian Unity

William B. Millar, Presiding

Motion Picture Presentation of Missionary Work,
Sumner R. Vinton
Missions an Illustration and a Method of Realizing Christian Unity.....Shailer Mathews
The Unity of the Americas.....Robert E. Speer

SUNDAY AFTERNOON, APRIL 30

The Bases of Effective Lay Service

W. E. Doughty, Presiding

Enlistment.....N. W. Rowell
Prayer.....S. D. Gordon
Witness.....Arthur S. Lloyd

SUNDAY EVENING, APRIL 30

The Next Steps in Awakening the Latent Forces of the Church

James M. Speers, Presiding

Program of the Laymen's Missionary Movement,
William B. Millar
The Latent Human and Material Resources,
J. Campbell White
The Latent Spiritual Resources.....Robert E. Speer

Soloist and Precentor.....Ernest W. Naftzger
Pianist.....Merrill G. LaFontaine
Cornetist.....J. M. Stick

ASSOCIATION QUARTET

Paul J. Gilbert
P. H. Metcalf
C. M. Keeler
E. W. Peck

BIOGRAPHICAL SKETCHES OF SPEAKERS AND PRESIDING OFFICERS

James L. Barton, secretary of the American Board of Commissioners for Foreign Missions, formerly a missionary in Turkey, author of several widely read books.

Luis Berenguer, until recently manager of the Santiago branch of the Cuba Telephone Company, now helping to promote friendly relations among Latin-American students in colleges in the United States.

S. J. Chuan, secretary of the Chinese Student Christian Association, which is working in behalf of Chinese students in American colleges.

J. L. Clark, senior member of the firm of Clark and Hess, of Ashland, Ohio, president of the Executive Committee of the Laymen's Missionary Movement of the General Synod, Lutheran Church.

A. E. Cory, missionary of the Disciples of Christ in China, one of the secretaries of the Men and Millions Movement of that communion.

R. A. Doan, a brick manufacturer of Nelsonville, Ohio, giving his life to the missionary enterprise, recently made a trip around the world to investigate missions.

W. E. Doughty, educational secretary of the Laymen's Missionary Movement, editor of *Men and Missions* and author of mission study books for men.

George Sherwood Eddy, associate general secretary of the Foreign Department of the International Committee of Young Men's Christian Associations and secretary for Asia.

Fred B. Fisher, general secretary of the interdenominational Laymen's Missionary Movement, former general secretary of the Methodist Laymen's Missionary Movement, organizer of great conventions, for a time a missionary in India.

E. W. Fritchley, an architect and builder of princes' palaces in India.

S. D. Gordon, author of the "Quiet Talks," evangelist, formerly a Young Men's Christian Association secretary.

John F. Goucher, educator and missionary statesman, chairman of the committee on education of the Continuation Committee of the World Missionary Conference, ex-president of Goucher College.

E. W. Halford, vice-chairman of the interdenominational Laymen's Missionary Movement, chairman of the Executive Committee of the Methodist Laymen's Missionary Movement, former secretary to President Harrison.

Hubert C. Herring, secretary of the National Council of Congregational Churches, formerly secretary of the Congregational Home Mission Society.

Charles D. Hurrey, secretary of the Committee on Friendly Relations among Foreign Students.

George Innes, a business man who makes missions his chief business, secretary of the board of trustees of Cairo University.

Herbert S. Johnson, pastor of the Warren Avenue Baptist Church, Boston.

George Heber Jones, editorial secretary of the Board of Foreign Missions of the Methodist Episcopal Church, former missionary in Korea.

John P. Jones, for many years a missionary in India, now professor in the Kennedy School of Missions at Hartford, Conn.

Katsuji Kato, secretary for Japanese students in connection with the International Committee of Young Men's Christian Associations.

K. Kuruvilla, studying in Hartford Theological Seminary, preparing to return to a position of leadership in India.

S. Harrington Littell, missionary of the Protestant Episcopal Church, Hankow, China, sent by the native Christians

to be their representative in the National Missionary Campaign.

Arthur S. Lloyd, bishop of the Protestant Episcopal Church, president of the Domestic and Foreign Missionary Society of that church.

Silas McBee, formerly editor of the *Churchman,* now editor of the *Constructive Quarterly.*

Francis J. McConnell, bishop in the Methodist Episcopal Church, former president of DePauw University.

Shailer Mathews, dean of the Divinity School, Chicago University, and president of the Federal Council of the Churches of Christ in America.

William B. Millar, general secretary of the Laymen's Missionary Movement, having come to the Movement five years ago from the secretaryship of the Army and Navy Department of the International Committee of Young Men's Christian Associations.

John M. Moore, secretary of the Department of Missionary Education of the Northern Baptist Convention representing the seven general and women's boards of his denomination.

John R. Mott, general secretary of the International Committee of Young Men's Christian Associations, chairman of the Executive Committee of the Student Volunteer Movement and of the Continuation Committee of the World Missionary Conference.

E. E. Olcott, president of the Hudson River Day Line, treasurer of the Laymen's Missionary Movement.

W. F. Oldham, bishop in the Methodist Episcopal Church, formerly a missionary in India and Malaysia and secretary of the Methodist Episcopal Board of Foreign Missions.

E. W. Poteat, president of Furman University, Greenville, S. C.

N. W. Rowell, leader of the Liberal Party, Ontario, Canada, the first chairman of the Canadian Council of the Laymen's Missionary Movement.

Charles A. Rowland, of Athens, Georgia, the active head of a wholesale business, founder and organizer of the Laymen's Missionary Movement of the Southern Presbyterian Church.

William P. Schell, assistant secretary of the Board of Foreign Missions of the Presbyterian Church.

William Jay Schieffelin, president of Schieffelin and Company, continuously a member of the Executive Committee of the Laymen's Missionary Movement since its organization.

Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, the author of many books and intimately related to numerous missionary enterprises.

James M. Speers, president of James McCutcheon and Company, New York, chairman of the Executive Committee of the Laymen's Missionary Movement, treasurer of the Student Volunteer Movement and a member of the International Committee of Young Men's Christian Associations.

Sumner R. Vinton, a former missionary of the Baptist Church in Burma, now in charge of the Lantern Slide Department of the Board of Foreign Missions of the Methodist Episcopal Church.

A. J. Wallace, former lieutenant-governor of California, a conspicuous figure in business, politics and the church.

Harry F. Ward, professor of social service in Boston University, secretary of the Methodist Federation for Social Service and author of several books on social questions.

J. Campbell White, president of the College of Wooster, Ohio, organizer and first general secretary of the Laymen's Missionary Movement, formerly Young Men's Christian Association secretary in Calcutta, India.

Amos P. Wilder, former consul-general of the United States at Shanghai, China, now secretary of "Yale in China."

John W. Wood, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

THE MUSIC

The International Association Quartette, consisting of Paul J. Gilbert, P. H. Metcalf, C. M. Keeler and E. W. Peck, have probably sung at more great Christian gatherings of men than any other group of singers that has ever lived. The fact that all of them are engaged in Christian work in positions of leadership adds greatly to their effectiveness. Tens of thousands of men in America and other lands have been enriched and inspired by their ministry in song. They rendered most helpful service at all the sessions.

Mr. Ernest W. Naftzger, who has sung the Gospel around the world with J. Wilbur Chapman, led the singing, and touched many hearts deeply by his solos.

MOTION PICTURES

The Rev. Sumner R. Vinton has the most valuable, instructive and interesting missionary motion pictures in existence and the various phases of missionary life presented each evening added greatly to the value of the Congress. Mr. Vinton's first-hand touch with the field as a missionary in Burma, his skill as a lecturer and his long experience in the use of motion pictures make his work unique among missionary speakers.

THE PRESIDENT'S RECEPTION

President Woodrow Wilson attended the first session of the Congress. He arrived at the hall at the beginning and remained throughout the entire evening. On Thursday afternoon a reception to the Congress was given by the President, and more than a thousand persons passed through the East Room of the White House and shook hands with him.

THE DAILY BULLETIN

In order to keep the delegates informed of important matters in connection with the Congress, to give a summary of the addresses each day, to furnish the program for the day, to suggest topics for daily meditation and prayer as well as to reduce the number of announcements from the platform, the *Daily Bulletin* was published under the efficient direction of Frank W. Harold. This was distributed to all in attendance at the close of each evening session, except Sunday. The last bulletin was mailed to all delegates on Monday, May 1.

CONFERENCES BY COMMUNIONS

The different communions held separate meetings on Saturday afternoon. These were all occasions of rare fellowship, of uplift and for the launching of plans for missionary advance.

NATIONAL CONGRESS REGISTRATION

By States

Alabama	19
Arkansas	3
California	13
Colorado	2
Connecticut	9
District of Columbia	192
Florida	1
Georgia	13
Illinois	39
Indiana	23
Iowa	11
Kansas	6
Kentucky	14
Louisiana	5
Maine	4
Maryland	55
Massachusetts	64
Michigan	20
Minnesota	11
Mississippi	3
Missouri	18
Nebraska	4
New Hampshire	5
New Jersey	31
New Mexico	1
New York	201
North Carolina	37
North Dakota	3
Ohio	70
Oklahoma	1
Oregon	1
Pennsylvania	197
Rhode Island	3
South Carolina	27
South Dakota	1
Tennessee	14
Texas	5
Utah	1
Vermont	4
Virginia	123
Washington	3
West Virginia	28
Wyoming	1
Wisconsin	6
States not given	28
Canada	5
	1,325

By Denominations

Baptist, Northern Convention	114
Baptist, Southern Convention	20
Baptist, Seventh Day	5
Congregational	110
Christian	25
Disciples of Christ	18
Evangelical Association	2
Friends	18
German Evangelical	10
Lutheran, General Council	10
Lutheran, General Synod	36
Lutheran, United Synod	15
Methodist Episcopal, North	241
Methodist Episcopal, South	50
Methodist, Free	3
Moravian	1
Presbyterian, North	154
" South	91
" United	20
Protestant Episcopal	174
Reformed in America	13
" " U. S.	80
United Brethren in Christ	7
Unclassified	108
	1,325

THE OFFICERS AND COMMITTEES OF THE MOVEMENT

The Congress furnished an unusual opportunity for the General Committee to get together. A luncheon, attended by one hundred and eighty-seven members of the committee and other invited guests, was held at the Raleigh Hotel, on Friday noon, and a business meeting the next day at the close of the morning session. The names of the officers and members of the Executive and General Committees of the Movement follow:—

EXECUTIVE COMMITTEE

James M. Speers, Chairman
E. W. Halford, Vice-Chairman
Eben E. Olcott, Treasurer

Wm. F. Cochran
N. F. Davidson
J. L. Gundy
Harry Wade Hicks
Frank A. Horne
George Innes
J. Edgar Leaycraft
Joshua Levering
Alfred E. Marling
Silas McBee
John R. Mott
John R. Pepper
James H. Post
N. W. Rowell
Charles A. Rowland
Wm. J. Schieffelin
Joseph N. Shenstone
Robert E. Speer
S. R. Smith
Wm. C. Stoever
E. B. Sturges
Samuel Thorne, Jr.
J. Campbell White
S. W. Woodward

GENERAL COMMITTEE

W. W. Anspach
J. H. Apple
John Willis Baer
E. B. Bailey
Seymour M. Ballard
Charles S. Bates
John L. Bates
Gilbert A. Beaver

A. W. Benedict
W. M. Birks
J. M. Black
Henry H. Bridgman
E. M. Bowman
Wm. L. Brower
Frank L. Brown
Edwin L. Bulkley
J. Cleveland Cady
Orrin N. Carter
J. L. Clark
McKenzie Cleland
Hanford Crawford
Lewis A. Crossett
H. W. Cushing
A. O. Dawson
Frank Dickerson
Cleveland H. Dodge
C. W. Eckardt
H. C. Ewing
John W. Foster
Henry E. Fries
Wm. O. Gantz
Charles Gardiner
Charles Gibson
Harry B. Gerhardt
E. A. K. Hackett
A. W. Harris
E. C. Harley
John P. Hartman
W. N. Hartshorn
Edward H. Haskell
N. W. Hoyles
Marion McH. Hull
F. W. Hunnewell
James D. Husted
David Percy Jones
Orrin R. Judd
George E. Keith
Giles Kellogg
Howard A. Kelly
George Gordon King
Wm. H. Lewis
Thomas S. Lippy
H. B. F. Macfarland
John Mackay
Andrew McLeish
D. W. McWilliams
C. C. Michener
E. Clarence Miller
David McConaughy
James M. Montgomery
William D. Murray
George Leslie Omwake
Silas H. Paine
Francis W. Parker
Lyman L. Pierce
E. H. Pitkin
Henry H. Proctor
Sampson Rogers
Wm. S. Royster
Corwin S. Shank
William Shaw
E. L. Shuey
James N. Snyder
Andrew Stevenson
Lyman Stewart
John T. Stone
George W. F. Swartzell
S. Earl Taylor
Charles G. Trumbull
F. P. Turner
Samuel Usher
A. J. Wallace
John P. Wallace
John Wanamaker
John Seeley Ward
Lucien C. Warner
J. Harvey Wattles
George W. Watts
E. K. Warren
William A. Wilson
John W. Wood

SECRETARIAL STAFF

William B. Millar.	One Madison Avenue.....	New York
Fred B. Fisher....	One Madison Avenue.....	New York
W. E. Doughty....	One Madison Avenue.....	New York
Charles V. Vickrey.	One Madison Avenue.....	New York
F. J. Michel.....	19 So. La Salle Street.....	Chicago, Ill.
D. Clay Lilly.....	1026 17th Ave., South..	Nashville, Tenn.
E. L. McCreery....	Bailey & Farrel Building.	Pittsburgh, Pa.
C. C. Merrill.....	Ford Building.....	Boston, Mass.
H. F. Laflamme...	One Madison Avenue.....	New York
H. B. Dickson.....	One Madison Avenue.....	New York
F. B. Bachelor.....	1604 Kresge Building....	Detroit, Mich.

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